WELSH MEDIEVAL LAW
BEING A TEXT OF
THE LAWS OF HOWEL THE GOOD
NAMELY
THE BRITISH MUSEUM HARLEIAN MS. 4353 OF THE 13TH CENTURY, WITH TRANSLATION INTRODUCTION, APPENDIX, GLOSSARY INDEX, AND A MAP

BY
A. W. WADE-EVANS
JESUS COLLEGE

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TO MY WIFE FLORENCE MAY DIXON
PREFACE

This book is intended primarily for the student of the political history of Wales, but it is hoped that others also will find it useful. The particular text adopted was at the recommendation of Dr. Gwenogfrlyn Evans some years ago, who regards it as the oldest and best of its class. It is reproduced page for page, line for line, and error for error, except where it was found more convenient to relegate notices of errors to the palaeographical notes. The translation is a tentative one based on that of Aneurin Owen in his *Ancient Laws and Institutes of Wales*, a work which has been found indispensable for the present production.

I would record my sincere thanks to Sir John Rhŷs, from whom I have received, not only the valuable assistance which so distinguished a scholar could render, but also the sympathy and encouragement of a friend; to Dr. Gwenogfrlyn
Evans for help and advice as to the choice of a text, and as to procedure with regard to publication; and to Mr. Ernest Hughes, late of Jesus College, and now Lecturer in History at the University College of South Wales, to whom I am indebted for many suggestions whilst the Introduction and Glossary were still in proof. Finally, I have to thank the Delegates of the Clarendon Press for undertaking the publication of this work, and also the staff for the kindness and the efficiency which have so much lightened my labours.

_Ty Rhôs, Fishguard._
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>vii</td>
</tr>
<tr>
<td>The Houses of Cunedda and Rhodri Mawr</td>
<td>lvi</td>
</tr>
<tr>
<td>Analytical Summary</td>
<td>lviii</td>
</tr>
<tr>
<td>Laws of Howel (Welsh Text)</td>
<td>i</td>
</tr>
<tr>
<td>Translation</td>
<td>145</td>
</tr>
<tr>
<td>Palaeographical Notes</td>
<td>285</td>
</tr>
<tr>
<td>Appendix</td>
<td>289</td>
</tr>
<tr>
<td>Glossary</td>
<td>325</td>
</tr>
<tr>
<td>Index to Welsh Text</td>
<td>351</td>
</tr>
<tr>
<td>Map of Pre-Norman Wales</td>
<td>At end</td>
</tr>
</tbody>
</table>
Rogo ut omnis lector, qui legerit hunc librum, det veniam mihi, qui ausus sum post tantos haec tanta scribere quasi garrula avis vel quasi quidam invalidus arbiter. Cedo illi qui plus noverit in ista peritia satis quam ego.—Nennius.

Y mae e’n wir yn orchwyl dyrus ddigon i chwilio allan Ddechreuad ein Cenedl ni yn gowir ac yn ddiwyrgam, a’i holrhain o’i haberoedd i lygad y ffynnon. Ond mi a amcanaf symud ymaith y niwl oddiar y fforldd, fel y bo ein taith at y gwirionedd yn eglur.—Theophilus Evans.

The notion that the Welsh came to the Isle of Britain with the grasshopper has been dispelled by modern research.—Egerton Phillimore.
INTRODUCTION

Not one of the law books bearing the name of Howel Dda, which have come down to us from the Welsh medieval age, is older than the last quarter of the twelfth century, that is, about 250 years after Howel's death. The earliest of all, the Peniarth MS. 28,¹ is written in Latin with many Welsh terms, phrases, and short passages left untranslated. Next to this comes the Peniarth MS. 29 (MS. A), sometimes known as the Black Book of Chirk, and written in Welsh about 1200. Neither of these professes to be the original codex of the White House, nor does that claim appear to be made by any MS. of the laws now extant.

These Welsh medieval law books bear so strong a general resemblance to one another that it can hardly be doubted but that they are all based on some one ultimate original, which, in our present state of information, we may suppose to have been a 'Book of the White House'.² Those written in Welsh, however, certainly fall into three distinct classes, each of which begins with its own peculiar type of preface. They may be distinguished as follows:—

(a) Those which refer exclusively to the King of

¹ For a full account of this and other Peniarth MSS., see Report on Manuscripts in the Welsh Language, vol. I, Pts. II and III, by Dr. J. Gwenogfrryn Evans, printed for the Historical Manuscripts Commission.
Aberffraw in North Wales, and which give other indications that they pertain to the kingdom of Gwynedd in N.W. Wales, of which Aberffraw was the chief royal residence. Aneurin Owen dubbed them the 'Venedotian Code', that is, the code of Venedotia or Gwynedd, a name with which we need not on the whole quarrel. As it will be necessary, however, to diverge from Owen's other designations, this class will be distinguished here as the Book of Gwynedd. The chief exemplar is the Peniarth MS. 29 (MS. A) referred to above. References to a certain Iorwerth ap Madog indicate his influence as a jurist on this class, but they are such as show that the Book of Gwynedd was regarded as existing before his time.

(b) Those which refer exclusively to the King of Dinevwr in South Wales, but are void of any other reference such as would lead one to associate them in any special degree with that Deheubarth of which Dinevwr was held to be the chief royal residence. From a passage in the preface it appears that their original was written not only outside Deheubarth but in Powys and by a Powysian. Is it possible that they represent what Aneurin Owen would have called the 'Powysian Code'? Unfortunately he styled them the 'Gwentian Code' as being the code 'adapted to Gwent or South-east Wales', for which there appears to be no evidence of any kind. A peculiarity of the preface of this class

1 Anc. Laws I. i–335; II. i–36. 2 Ibid. I. 104, 218, 292. 3 Ibid. I. 620–797. 4 See Glossary under Deheubarth. 5 Anc. Laws I. viii. Gwent was a patria between the lower courses of the river Usk and the river Wye, included in modern Monmouthshire.
of law book is that it refers its compilation to a certain Morgeneu and his son Cyvnerth. Elsewhere it is Cyvnerth ab Morgeneu who is referred to as a well-known 'jurist', for which reason this class will be distinguished here as the 'Book of Cyvnerth'. The text adopted by Aneurin Owen as the basis of his amalgam of this type of law book is the Peniarth MS. 37 (MS. U), 'not from any superiority but as being the simplest.'

(c) Those which refer both to the King of Dinevwr and to the King of Aberffraw, stating expressly that of all the kings in Wales gold is payable to these two only. The King of Dinevwr, however, is mentioned first in order, and there is a special section devoted to him. One of the Dinevwr kings is also mentioned by name, viz. Rhys ab Gruffydd, sovereign of Deheubarth, who died in 1197. There is also found a section dealing with the seven bishop-houses in Dyved, one of the patrias included in the Deheubarth. This class therefore appears to represent a 'Book of Deheubarth'. Unfortunately again Aneurin Owen named them the 'Dimetian Code', that is, the code of Dyved, although there appears to be no reason why they should be confined to this particular patria, and not made to cover the whole of that Deheubarth which was held to be subject to the King of Dinevwr. The preface of this class mentions a certain Blegywryd who is described as the cleric appointed in Howel's convention at the White House to reduce the revised laws to writing. Nothing more appears to be known of this Blegywryd beyond what is

stated in this preface. Hence this particular group of law books may not inaptly be styled the Book of Blegywryd. Aneurin Owen adopted the Cotton MS., Titus D IX (MS. L), of the second quarter of the fourteenth century, as his representative text of this group. Dr. Gwenogfryn Evans regards the Peniarth MS. 36\(^a\) (MS. O), as the oldest now known, having been written shortly after 1282, but according to Owen 'the variations in the manuscripts of this class are but few', for which reason he is of opinion that 'they perhaps exhibit the nearest affinity to the original compilation sanctioned by Howel'. It should be noticed that the earliest of all the existing law books bearing Howel's name, viz. the Latin Peniarth MS. 28, is of the form of the Book of Blegywryd, as also the important Latin Cotton MS., Vespasian E XI, written about 1250, although the name of Blegywryd is absent from both.

The following passage\(^5\) from the preface to the Book of Blegywryd is very suggestive as to these three types of law books, and appears also to throw some light on the puzzling matter of King Howel's dominions.

Guedy hynny yd erchis gwnneuthur tri llifuyr kyu-reith : vn vrth y lys peunydaul pressuyl y gyty ac ef ; aral y lys Dineuur ; y trydyd y lys Aberffraw, megys

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\(^1\) This date is that of Dr. Gwenogfryn Evans as given in his report on the MSS. in Welsh in the British Museum, the relevant portions of which report (not yet published) he has kindly forwarded to me for perusal.


\(^3\) Anc. Laws I. xxx.

\(^4\) The third old Latin text, viz. Harleian MS. 1796, seems to be of the form of the Book of Gwynedd. See Glossary under \(\text{taegtrew}^{5}\), p. 347 and note \(i\).

\(^5\) Anc. Laws I. 340.
y caffey teir rann Kymry, nyt amgen, Gwyned, Pwys, Deheubarth, audurdawt kyureith yn eu plith vrth eu reit yn wastat ac yn parawt.

After that he ordered three law books to be made: one for the daily court to be always with him; another for the court of Dinevwr; the third for the court of Aberffraw, so that the three divisions of Cymru, to wit, Gwynedd, Powys, and Deheubarth, should have the authority of law amongst them at their need, always and ready.

Here it is clearly implied that the king's daily court was not in Deheubarth but in Powys. The common opinion is that Howel Dda lived in Deheubarth and especially in Dyved, but in the light of the above passage he generally dwells in Powys. Moreover, the manner in which the White House is spoken of as being the king's hunting-lodge 'when he came to Dyved' seems to bear out the same idea. It is true that the preface to the Book of Cynnerth appears to restrict Howel's dominions outside Powys, and it is curious that Powys appears to be the very division of Wales wherein that compilation had its origin. How to reconcile these apparent contradictions does not at present appear. The above passage would seem to suggest that there were three types of law books, those of Gwynedd, Powys, and Deheubarth respectively, although, as the passage now stands, it means no more than that three copies of one original were made for the three divisions of Cymru.

It may be that in time they each underwent such modifications as adapted them more perfectly to the varying

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1 Seeing that he married Elen, daughter of the last king of Dyved, whereby he became immediate ruler of that kingdom.
customs of each division. If, however, in the case of
the Book of Cyvnerth, we are dealing with a 'Powysian
Code', how shall we explain the mention of Dinevwr
and the absence of all reference to any chief royal resi-
dence in Powys such as the Mathraval mentioned in later
texts? It seems therefore advisable for the time being
to abandon 'territorial' designations for the two Dinevwr
classes of law books, and to style them after the names
of the 'jurists' preferred in their respective prefaces.
The designations therefore tentatively proposed for the
three kinds of Welsh law books in lieu of those invented
by Aneurin Owen are as follows:

- Book of Gwynedd for Venedotian Code,
- Book of Cyvnerth for Gwentian Code,
- Book of Blegywryd for Dimetian Code.

I

Our present text, the Harleian MS. 4353 (MS. V)
belongs to the second of these classes, viz. the Book of
Cyvnerth, being, according to Dr. Gwenogfryn Evans,
'the oldest and most important' of this kind. Aneurin
Owen had six codices of this class before him, which he
denominated U, V, W, X, Y, and Z respectively. He
noticed that some of them closely resembled the Book of
Blegywryd, so much so indeed in the case of Y and Z
that he soon ceased to use them in his edition. Two others,
viz. V (our present text) and W, which are very closely
allied, also resemble in some respects the Book of Blegyw-
ryd, especially V, which actually contains the passage
on the bishop-houses of Dyved. The leading peculiarity

1 Anc. Laws II. 50, 380, 584.
2 See note 1 on p. x.
of these two MSS., however, is this, that in their prefaces the name of Blegywryd appears in lieu of that of Cyvnerth and Morgeneu, and indeed appears to have been substituted for them. One was almost tempted on this account to distinguish these two codices, V and W, by some such name as the 'Composite Book of Cyvnerth and Blegywryd', a description which further investigation may yet substantiate. The two remaining codices, U and X, are much smaller in bulk than the two last, and might be supposed to approximate nearer to the original Book of Cyvnerth. If they were as closely allied as V and W, one might indeed think so, but they differ considerably in their arrangement, appear to be much condensed, and are both somewhat carelessly written. Their matter is practically all comprised within the present text, the few additions, which each contains, being given in the appendix.

V and W

V = Harleian MS. 4353. Vellum; \(7\frac{3}{4} \times 5\) inches; folios 1–3, (4–5), 6–27, (28), 29–45, the three folios in round brackets being insertions on later material in a hand of about 1600, copied from X; written according to Dr. Gwenogfryn Evans about 1285 by the same scribe as wrote Peniarth MSS. 2 and 6 Part iv, and Mostyn MS. ii7; 'it is curious that all the MSS. written in the same hand are imperfect'; coloured capitals, generally in red and chocolate alternately; 25 lines to the page.

I must again express my obligation to Dr. Gwenogfryn Evans for the invaluable help received from him in drawing up these descriptions of the particular MSS. in question. I have myself examined U, V, W, and X. See note i on p. x.
(except 16b and 40a which have 24 and 26 lines respectively); the first and last pages are so stained and worn that it is difficult to be always certain of the reading; one pagination in ink till folio 37, after which till last folio but one there are two paginations, one in ink (39 to 45), and one in pencil (38 to 44), which last is the official numbering of the British Museum, followed in this present work, the last folio being paginated in ink as 45; half bound in morocco. Most of the marginal index words are in the hand of Jaspar Griffith. 'Liber Humfredi Wanley A.D. 1714' (1 b); 'Sum liber Jafpar Gryffyth 1586[–1714=128]' (2 a); 'Yma y gellir craffu a gweled dau beth. * 1. Yn gyntaf pan yscrifenned y llyfr hwn fod yr offeirieid yn berchen gwragedd priawd, o ran bod breint yma wedi ei ofod i ferched offeirieid. 2. Yn ail mae yn gyffelyp yscrifennu y llyfr hwn cyn gwahardd priodas ir offeirieid. Yr hon waharddedigaeth a gymerth rym (?) yn Eglwys Loegr ynghylch y flwyddyn 1100 yn niwedd teyrnasiad Wffm Rufus, edrych fol 44 a' (3 b and 4 a bottom margins. The asterisk refers to 4 a, line 3); 'Rys ap howel ap Jeuan ap gwalter ddugan cof (?)' (18 a right margin from top to bottom); 'Mae yma ddalen yn ei siâu' (31 b and 37 b); 'Timothy Middleton' (32 a); 'Timothy Middleton his booke douth Owe' (43 a).

W = Cleopatra A XIV. Vellum; 6½ × 4¾ inches; folios 34–107 in pencil pagination; first quarter of the fourteenth century; coloured capitals in blue and red alternately, save that the larger ones are in blue with red foliations; y dotted throughout, and gu for gw; 21 lines to the page, except 55a from line 5, 55b from
INTRODUCTION

line 13, 94 a from line 7, 94 b, 95, 107 a from line 9, and 107 b, which were left blank by the original scribe; portions of the text are in the margins on folios 42 a, 42 b, 57 a and 83 b; three paginations, two in ink and one in pencil, which last is the official one of the British Museum, followed in this present work; two and a half lines on 101 b (= V 45 a 10-12) are almost stained out by some prudish person; bound in calf along with some Latin MSS. Besides occasional marginal index words, we have 'Liber Cardiff de Confuetudinibus Walliae', 'Leges Howeli Dha Wallice', 'Robertus Cotton Bruceus' (34 a); also much scribbling on folios 43, 44, 55, 94, 95 and 107, wherein occur proper names—'Sciant prefentes et futuri quod Ego Johannes filli dedo conceffi in hac prefenti Carta' (43 b); 'Sciant prefentes et futuri quod Ego johannes (?) vabe Îf (?) dedi conceffi' (44 a); 'Johannes vechan,' 'Jeuau ap phelippe hir dd ap fillippe hir' (55 a); 'Johannes ap gwill (?)','Wîftmus (?) (55 b); '—vabe rimî,' 'Jeuau ap dd ap —,' 'Handrods dekerfîllî in die martis,' 'Roberto,' 'Th et buon anne cofe nant per ta' (94 b); '—ap blethyn joff ap r .... ap —,' '[k]arfîf die —' 'Hoeft ap —' (95 b). These names (says Dr. Evans) are in a fifteenth-century hand, but more or less intentionally deleted by rubbing.

Y and Z

Y = 'a manuscript presented by the Rev. Mr. Conybeare to the Literary Society of Neath, by whom the use of it for this work [viz. Ancient Laws and Institutes of Wales, MDCCCXL] was kindly afforded to the Editor. It may be attributed to the middle of the four-
teenth century.’ So writes Aneurin Owen in the preface to his book on May 1, 1841. Mr. Egerton Phillimore in a note in *V Cymnroddor*, vol. IX, states of this codex that it has been ‘lost since before 1860’. It appears to have contained the first part on the Laws of the Court as far as V 12 a 19, proceeding immediately to the Laws of the Gwlad, but agreeing so closely with the Book of Blegwyryd, that Aneurin Owen ceases altogether to refer to it. One can therefore only surmise that it followed the Book of Cyvnerth as far as the point referred to, after which it followed the Book of Blegwyryd.

Z³ = Peniarth MS. 259³. Paper; 11 x 8 inches; folios a–e, i–103; imperfect (folios b–e, 6–7, 13–20, 44, 47–8, 51, 56, 59–60, 99–101 being blank leaves inserted by binder); bicolumnar; in two distinct hands; first half of sixteenth century; bound in leather with Peniarth MS. 259¹ (MS. P). ‘The text of folios 1–46 belongs to the class of which V or Harleian MS. 4353 is the prototype. This copy is a kind of selection arranged differently; it is imperfect and corrupt. . . . The order of the text is very different.’ A fresh hand begins at folio 49, being contemporary with the first. The latter inserts the following note on a passage written by the former—‘Hyn ydoedd wydi i scrivenu yny llyfr y copied hwn o hono. Y llyfr hwnn a gavos Einiawn ap adda pan vv ynharchar ymhwmfreid gan y cunstabyl ai kavas gan bior y wynachlog a hanoedd o dehevbarth, ac nid oes athrondyst ar gyfraith namyn y sydd yn y llyfr hwn kysdal a hwn.’ Aneurin Owen in his edition of the

¹ p. 299.
² Anc. Laws I. 670, note 21, 686, note 11.
'Gwentian Code' ceases using this codex at the very same point where he metes out like treatment to Y; and he states of Z at the beginning of the Laws of the Gwlad that it 'is carelessly transcribed and has many chasms', for which reason he leaves it. He inserts variant readings, however, from Z in vol. II of his work. Z is the codex which with S (the Brit. Mus. Additional MS. 22356 of the late fifteenth century) provides Owen with an interesting but extremely untrustworthy addition to the preface of his 'Dimetian Code'.

U and X

U = Peniarth MS. 37. Vellum; $5 \frac{3}{8} \times 4 \frac{1}{8}$ inches; 156 pages (pp. 153–6 being in court hand); late thirteenth century, in the same hand apparently as Peniarth MS. 35 (MS. G) with very numerous sectional initials and titles in rubrics, and also rubricated letters; 18 lines to the page; partly gall-stained but complete; in old binding newly covered with pigskin. The text of pp. 121–52 is no part of the Book of Cyvnerth, but is taken from the Book of Gwynedd, being found in A and its important transcript E. Dr. Evans, however, finds that it is in such close agreement with the corresponding part in G that both must be from the same archetype or the one is a copy of the other, both MSS. belonging to the same school of writing and being possibly the work of the same scribe. It will be found reproduced with translation in Y Cymmrodor, vol. XVII. The Book of Cyvnerth, properly so called, covers the first 120 pages, and was adopted by Aneurin Owen as the basis of his


EVANS
'Gwentian Code'. On the whole his edition is trustworthy, following the order of his original and giving adequate notice when he fails to do so. He rarely or never expands contractions, and does not even reproduce them, but in the present case this involves no serious consequences as they are rarely of greater importance than ran for rann, or edlig for edling. The following are the only serious discrepancies:

p. 712, l. 5. abu(och ei)thyr (eu teithi) for abuusgh.
p. 764, l. 29. Section XII is erroneously bracketed, as it appears in U 49 a 6–10 as follows:—Or cledir póll odyn ar tir dyn arař heb ganhyat pederí, k. k'. ageift perchenna açc y tir gan yneb ae cladho 2thri buhyn caml6w yr bæn.

X = British Museum Cotton MS. Cleopatra B V. Vellum; 7½ × 5¾ inches; folios 165–222 (222 a 8–22 added by another hand); written about 1350; coloured capitals, generally red and blue alternately, five of which are illuminated, viz. 165 a, 184 b (cut out), 185 a (two on this page) and 200 a; 20 lines to the page; two paginations in ink and pencil, both the same, the latter being the official numbering of the Brit. Museum; 6 = u or v, and not w; bound with other works in Russian leather.

'Leges Howelli Boni principis Walli(ae) in Lingua Britannica' (165 a); 'Cyfnerth mab Morgeneu yn gyntaf a scrifennodd ac a ddofarthodd y llyfr yma ar y dull ar wedd hon. Jaswp. Gryff. 1600' (165 b); '——— y gwelir [———] or offeiriaid [———] briodol y [———] [pr]ydr hynny' (168 b); the catchwords Mołwyn yftauell in a fish cut
through by bookbinder (176 b); 'habet hic liber quinquaginta & octo folia' (222 a in Jasper Gryffyth's hand). As compared with V, 'the wording is often changed and abbreviated, many passages being omitted and a few others inserted.'

It will be noticed that none of the codices now extant of the Book of Cynvnerth and the Book of Blegywryd date from before the last quarter of the thirteenth century, probably after the death of Llewelyn ap Gruffydd in 1282. Those which are antecedent to this period are the following, which are enumerated in order of time:—

1. **Peniarth MS. 28.** Latin; 1175–1200.
2. **Peniarth MS. 29 (= MS. A).** Welsh; Book of Gwynedd; about 1200.
3. **Harleian MS. 1796.** Latin; 1200–1250.¹
4. **Brit. Mus. Additional MS. 14931 (= E).** Welsh; Book of Gwynedd; about 1250.¹
5. **Caligula A III (= MS. C).** Welsh; Book of Gwynedd; about 1250.¹
6. **Vespasian E XI.** Latin; about 1250.¹

All the earliest and best MSS. extant therefore of the Laws of Howel Dda were written at a time when the Normans had long interfered with Welsh affairs and had taken permanent possession of the majority of the patrias of South Wales. It is very important to bear this in mind, inasmuch as the codices, which are confessedly in a state of flux, cannot fail to reflect the political situation in Wales as it was at the time of writing.

¹ See note 1 on p. x. As to the form of the Latin books see p. x with note 4.
Throughout the twelfth and thirteenth centuries what may be called Welsh Wales, as distinct from Norman Wales, was divided into the three main divisions of Gwynedd, Powys, and Deheubarth. As the result of the important battle of Mynydd Carn in 1079, Gwynedd and Deheubarth henceforth remained under the rule of the House of Gruffydd ap Cynan and that of Rhys ap Tewdwr respectively. Powys continued as before to be governed by the House of Bleddyn. These three families were all sprung from Rhodri the Great and were consequently of the true Cymric lineage of Cunedda Wledig. Norman Wales throughout the same period comprised the patrias of Morgannwg with Gwent, Brycheiniog, and Dyved, being roughly equivalent to the modern counties of Glamorgan with Monmouth, Brecon, and Pembroke respectively. The districts now known as Cardiganshire, Radnorshire, and Flintshire fluctuated, being sometimes held by the Welsh and sometimes by the Normans. Seeing, then, that our earliest codex dates from well within this period, and that its successors clearly show that the codification was subject to continual re-arrangement and other modifications, it must be allowed, as we have said above, that in reading them the political situation as it was in these two centuries is

1 Outlines of the History of Wales by Prof. J. E. Lloyd, 164. See also the valuable article by the same writer in the Transactions of the Cymmrodorion Society for 1899-1900, entitled ‘Wales and the Coming of the Normans’.

2 This as well as the majority of other dates in early Welsh history must be regarded as tentative only, until the whole subject of Welsh chronology has been thoroughly examined.
by no means to be disregarded. The law is the law of Howel, but it is the law of Howel as modified and amplified both by the varying customs of different parts of Wales and also by the changes which are taking place throughout three and a half critical centuries in the general life of the people.

What share King Howel had in the codification of Welsh law and custom in the tenth century is not easy to determine, especially as the earliest account of the convention which he is said to have assembled at the White House is over two centuries later than his time. Our earliest chronicle also, the so-called Annales Cambriae, completed only a few years after his death, is silent as to any activity he may have displayed in this direction, and contains no reference of any kind to the alleged convention. All the codices, however, agree in associating his name with the formulation of the laws of Cymru, frequently appealing to his authority and indicating the fact when they have occasion to depart from it or to add thereto. This unanimous testimony of the codices is corroborated by the nature of the few facts which are known of his career. By the death of his father and paternal uncles, the sons of Rhodri the Great, he rose steadily in power. He had married Elen, the daughter of the King of Dyved, by which he became king of that country. There is evidence which goes to show that he was by inheritance ruler of Powys, and as we find him

1 i.e. the preface to Peniarth MS. 28 (see p. l).
2 Reproduced by Mr. Egerton Phillimore, together with Pedigrees, &c., in V Cymmrodor, vol. IX. 141-83. This reproduction is indispensable to every student of early Welsh history.
3 V Cymm. IX. 171, Peds. I, II.
laying claims to portions of Gwent in the far south-east,\(^1\) this, with other indications,\(^2\) makes it almost certain that Brycheiniog, which lay between him and Gwent, was also in his grasp. After the death of his cousin, King Idwal Voel of Gwynedd, in 943, he must have been easily supreme throughout the whole of Wales, although the realm of the king of Morgannwg appears not to have been brought under the sway of the family of Rhodri in the sense that the rest of Wales was subject to that house. Howel therefore between 943 and 950 was clearly in an excellent position to move with regard to the revision and codification of Welsh law and custom, if so minded; and the evidence that he was so minded is ample. In the year 928 he had made a pilgrimage to Rome. He frequently attended the meetings of the Witenagemot of the Wessex kings, for his name appears as witness to several charters ranging from 931 to 949.\(^3\) He was thus clearly on intimate terms with the royal house of Wessex, and was thereby under the direct influence of the traditions of Alfred the Great, not to mention the general effect in the same direction which Asser must have produced on the life of Wales, particularly in Dyved.\(^4\) For Asser would spend six months with Alfred and six months in his own Britannia in his native

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1 *Y Cymm.* IX. 325.
2 See Glossary under *Deheubarth.*
3 *Transactions* of the Cymm. Soc. 1905–6, pp. 11–13. It should be stated here however that there was a Howel, king of the West Welsh, flourishing at this time whose name appears in the *Saxon Chronicle* s. a. 926. See Plummer's *Two Sax. Chr.* II. viii.
4 Where Howel could hardly fail to have lived, at least at the time when he became its king through marriage.
Dyved.¹ Through the same traditions there was operating also the influence of Charlemagne, to say nothing of this same influence as it may have operated through Howel's own grandfather, Rhodri the Great. Indeed, it can hardly be doubted that the fame and character of Charlemagne, Alfred the Great, and his own grandfather Rhodri acted powerfully on the mind of Howel, whose own life appears to be in emulation of theirs. We find that our earliest Welsh chronicle, accompanied by thirty-one invaluable pedigrees with other material, and attached to a copy of the historical compilation which goes under the name of Nennius, was completed (probably at St. David's)² a few years after his death in 950—a fact which points to its having been accomplished under his patronage, if not at his direction. He stands unique among the kings and princes of old Wales as being the only one who is known to have struck coin.³ His reign was marked by unusual peace. And that he was in general an enlightened and a beneficent ruler we need no surer proof than the noteworthy fact that he is known in history as Howel the Good. It is only, however, as seen in the general history of Wales up to his time that the significance of his reign becomes apparent, how in particular it marks a noteworthy advance in the emergence of the entity we now know as Wales from the conditions which prevailed in the dim centuries of Roman Britain. It would require far more space than is at our present command to provide any adequate presentation of this subject, even if this were as yet possible. The main outlines, however, of the story are quite clear.

Roman Britain was treated as a single province till Severus (who died in A.D. 211) divided it into two, called Lower and Upper Britain, *Britannia Inferior* and *Britannia Superior*, so that henceforward the term Britannia came to be used not only for the island or even for Roman Britain, but also for portions of Roman Britain which was now known as *Britanniae* or the Britains. Dion Cassius gives us to understand that the legions at Caerlleon on the Usk and Chester on the Dee, were in Upper Britain, while that located at York was in Lower Britain. As the Romans, like other people, allowed the ready test of running water to decide what was upper and what was lower, it is natural to suppose that Upper Britain was mainly that part of Roman Britain which the legions had to approach by marching in the direction of the sources of the Thames and of the streams which meet to form the Humber. When, however, Upper and Lower Britain came to be distinguished as provinces, the question of what was expedient would also play its part in the new arrangements. And as the territory north of Chester would go more conveniently both for geographical and military reasons with that north of the Humber, the whole of this district falling under the surveillance of the official who resided at York, which we know to have been in Lower Britain, it is in no way improbable that Upper Britain as a province would be entirely excluded from what is now the north of England

1 Herodian III. 24.
2 Iv. 23. See Rhys's *Celtic Britain*, 3rd ed. 97, &c.; also *The Welsh People*, 103, &c.
and would be confined to a territory south of Chester and including it. This then leaves us the country around the upper reaches of the Thames, and all to the west of it, including Wales plus the Devonian peninsula. Without for the moment attempting to define closely its eastern boundary we identify Upper Britain, *Britannia Superior*, with the territory west of a line drawn from Chester (which is included) to the Wiltshire Avon or thereabouts. The western portion of the Devonian peninsula, especially the country beyond the river Exe, was one of the least Romanized parts of Roman Britain, and Wales being a purely military district was similar in this respect, so that they would not inappropriately go together, being connected by the more Romanized region round about the estuary of the Severn. In 297 Diocletian divided Roman Britain into four provinces instead of two and called them *Britannia Prima*, *Britannia Secunda*, *Flavia Caesariensis*, and *Maxima Caesariensis*. As the names clearly imply, we have here nothing more than a renaming of the two old provinces into Britannia and Caesariensis, which are subdivided into Prima and Secunda, and Flavia and Maxima respectively. And as it is certain that Cirencester was in Britannia Prima, we conclude that by Diocletian's arrangement Upper Britain became exclusively known as Britannia, whilst Lower Britain was given the new name of Caesariensis. Moreover, as Cirencester was in Britannia Prima, we would

1 Prof. Haverfield's *Romanization of Roman Britain*, 8 and note 2, 27.
also conclude that it was the Severn Sea which was the cause of the subdivision, and that therefore Wales was included in Britannia Secunda. Each of these Britannias was ruled by a governor called praeses or president, but the military command was in the hands of another official, who was called the Comes Britanniae.

Whether the reasoning just elaborated will be substantiated or otherwise by fresh discoveries, this at least is certain, that it is unquestionably to the kings and ecclesiastics of the smaller Britannia which we have just delineated that St. Gildas, who died after the middle of the sixth century, addresses his well-known Epistola. Beginning with the words Reges habet Britannia, sed tyrannos (Britannia hath kings but they are tyrants), he proceeds to address five of the principal ones by name, commencing with him of Devon, and going in regular order until he reaches him of Anglesey, whom God hath ‘made

1 I would refer the reader at this point to my articles on the authorship of the Excidium Britanniae as distinct from the Epistola Gildae in the Celtic Review (Edinburgh) for April, July, and October, 1905; also in the St. David’s College Magazine for December, 1904. Mr. E. W. B. Nicholson has replied in the Celtic Review for April, 1906, in an article which for the moment can well be left alongside of the original contributions. The contention is that the first twenty-six chapters of the work, now commonly attributed to Gildas, formerly constituted a distinct book known as Excidium Britanniae, which was written by a ‘Roman’ Briton towards the close of the seventh century somewhere in the neighbourhood of the mouth of the Severn. This work was considerably ‘edited’ by some one who ignorantly or deliberately misunderstood it, probably both. In this form it passed into the hands of Bede, who used it as his chief and almost only authority for what he had to say of fifth-century Britain. Almost all that Bede professes to know of this period is taken from the Excidium, which he seems to ascribe to Gildas (H. E. I. 22), although he gives no evidence that he was familiar with the genuine work of that monk, viz. the Epistola Gildae, to which the Excidium was subsequently prefixed.
superior to almost all the kings of Britannia both in kingdom and in stature', Mælgwn Gwynedd, *insulae draco*, dragon of the Isle of Mona. This famous king, who was the head of the house of Cunedda Wledig, is also said by Gildas to have had as instructor one who is described as 'the refined teacher of almost the whole of Britannia', a statement which with the other indications makes it quite clear that the Britannia, with which St. Gildas and his readers are familiar, is neither the island nor Roman Britain, but that western Britannia in Britain which I have given reason to show was the *Britannia Superior* of the Romans to which afterwards the term Britannia became more exclusively applied.

For it must not be supposed that the Roman provincial system in Britain crumbled away at the departure of the legions from the island. The divisions had been far too long established to perish in a night, especially those into Upper and Lower Britain, but it is probable in view of the troubles, which would afflict the land both from within and without, that the leading civil officials had to give way to the military governors, who alone persisted to protect the Roman tradition. These were the *Dux Britanniae* in the north, now probably in charge of the land from the Wall of Hadrian to the Humber and Mersey, constituting perhaps one of the provinces of Caesariensis or Lower Britain; the *Comes Littoris Saxonici* in the south-east, from the Wash to the Wiltshire Avon or thereabouts, now likewise in probable charge of the whole of the other province of Caesariensis, and finding suc-

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cessors in the Saxon and Anglian Bretwaldas;\(^1\) and lastly
the *Comes Britanniae* in the west protecting the whole of
Upper Britain, or, as it was now called, Britannia.

This Britannia, by the withdrawal of the legions from
Chester and Caerlleon, became exposed to the incoming
of Picts and Scots, which were the general names given
by the Romans to the barbarians who dwelt beyond
the Wall of Hadrian and in Ireland respectively. Given
that a people dwelt beyond the Wall, it would be com-
monly classed with the Picts whether it was *racially*
Pictish or otherwise. These two peoples entered Brit-
nannia from over the water,\(^2\) the Scots invading the west
coast and effecting settlements in various districts;\(^3\) and
the Picts starting from due north and landing on the
seaboard from Anglesey to the mouth of the river Dee.
Owing to the limitation of the term Picts in later times

\(^1\) Bede’s *Ecc. Hist. II. 5*; *Saxon Chronicle* under 827; Steven-
son’s *Asser*, 147, note 1.

\(^2\) *Duabus primum gentibus transmarinis vehementer saevis,
Scotorum a circione, Pictorum ab aquilone calcabilis.* *Excidiu-
num Britanniae*, c. 14 (Mommsen’s *Chr. Min. III.* p. 33). Bede, who
bases almost everything he has to say concerning the early centuries
of post-Roman Britain on the *Excidium*, and indeed incorporates
whole passages into his text, completely misunderstands the term
*transmarini* as applied to the Picts, which he explains as being
applicable to them in that they came from beyond the Firths of
Forth and Clyde (*H. E. I.* 12). The only part of southern Britain
which could be approached over the water from the north-west and
the north is North Wales, which proves that the Britannia under-
lying that of the ‘edited’ *Excidium*, which came into Bede’s hands,
was the Britannia of the genuine Gildas, including Wales *plus* the
Devonian peninsula.

\(^3\) *Vita S. Carantoci* and *Vita S. David* in Rees’s *Cambro-British SS.* pp. 97, 101, 124; the *De Situ Brecheniauc* and *Cognacio Brychan* in *Y Cymnrodo*, vol. XIX; the *Hist. Britt.* (*Chr. Min.
III.* 156). See also Bury’s *Life of St. Patrick*, 325.
to the people properly so called, the fact was lost sight of that the Picts, who entered Britannia at this period, were no other than those who are called in Welsh literature *Gwyr y Gogledd*, the Men of the North,\(^1\) including Cunedda and his Sons, who occupied the districts lying between the river Dee and the river Teify, having Scots to their north-west and south-west, and the original inhabitants (also interspersed with Scots) in occupation of the land south and east of the Dee and Teify.\(^2\) The ‘Men of the North’ were almost certainly for the most part Britons both by race and language, but all who were free amongst them called themselves at a later period, even if not already, by the name Cymry, that is, compatriots.

\(^1\) Skene’s *Four Anc. Bks.* I. 165-83.

\(^2\) It is very noteworthy and confirms the view expressed above that the Picts as a distinct race of northern invaders in Wales are nowhere mentioned, as are the Scots, in early Welsh literature outside the *Excidiwm Britanniae* and works influenced by it. Thus the only reference to them in the *Book of Llanddaw* is in the Life of Teilo (pp. 99, 100), where the ‘Historia Gildae’ (i.e. the *Excidiwm*) is expressly referred to as the authority. There is no reference whatever to them in the *Cambro-British Saints.* It appears, however, that the identity of the invading Picts and the Cymry was not completely forgotten, for in the *Peniarth MS.* 118 the statement appears that ‘the Picts were none other than the old Cymry’ (*nid oedhynt y Picteit onyd yr hen Gymry*). *Rep. on MSS. in Welsh* I. 724.

\(^3\) There are valuable sections appended to the Pedigrees which follow the *Annales Cambriae* in Harleian MS. 3859 (*Y Cymn.* IX. 182-3).
Cunedda is one of the very few to whom Welsh literature assigns the rare title of gwledig, a term which denotes the ruler of a territory, apparently as distinct from that of a community of persons, which is a very important distinction in view of 'tribal' custom. The expression Cunedda Wledig in this case would point to Cunedda as a ruler of territory (gwlad), whilst Cunedda and his Sons would indicate his character as a 'tribal' king. Almost all who are known to have borne the title of gwledig can be proved to have lived within a century or so about the end of Roman rule in Britain. The three best known, Maxen, Cunedda, and Emrys, are all credited with being in some way connected with the Roman officialdom or race, so that there can be little doubt that gwledig is a Welsh rendering for a Roman title, perhaps the Comes Britanniae. Maxen, who was very early conflated with the usurper Maximus, is associated with the three military centres of Caerlleon, Carmarthen, and Carnarvon. He marries Elen, daughter of Eudav, into

1 In the indices to the Oxford Red Book of Hergest there are about ten names associated with this title, of the majority of which nothing whatever seems to be known. They are nearly all, however, made contemporaries of persons who are known to have lived before 577. Thus Tared Wledig is described as the father of Twrch Trwyth, who appears in the tale of Kulhwch and Olwen as the wild boar pursued by Arthur and his men (Oxford Mab. 123, &c.).

2 See the tale entitled Breudwyt Maxen Wledig (Oxford Mab. 82-92), in which it is amply evident, if the author's identification of Maxen with Maximus is eliminated, that Maxen is a dweller in Britain. The Welsh word for Rome, viz. Rhufain, older Rumein, is from Romania and not from Roma. This fact will explain many a marvel in old Welsh literature of journeys to the Roman city. It is curious that Geoffrey does not bring Arthur to the city of Rome, although he brings him as far as the Alps (Hist. Reg. Brit. X. 13; Oxford Brut, 229), so that it is by no means improbable that what
INTRODUCTION

whose family Cunedda marries at a later date. Emrys Wledig, otherwise known as Ambrosius Aurelianus, is associated with the patria of Glywysing\(^1\) in south-eastern Wales, and was a contemporary of Vortigern, on one of whose sons he as overlord of ‘all the kings of the Britannic race’ bestows the two patrias of Buallt and Gwrtheyrnion in the modern counties of Brecon and Radnor.\(^2\) Cunedda comes in point of time after Maxen and apparently before Emrys. His immediate ancestors all bore Roman names, and one of them was almost certainly a Roman official.\(^3\) His great achievement in Wales was the crushing of the Scotti,\(^4\) and it may be

Geoffrey had before him was an account of Arthur’s wars in Romania, that is, some part of Britain where the Roman interest was sufficiently strong to cause it to be distinguished as Romania. The word actually appears in the \textit{Excidium}, ch. 7 (\textit{Chr. Minora} III. 30).

\(^1\) ‘Et ipse [i.e. Vortigern] legatos ex consilio magorum per universam Britanniam misit utrum infantem sine patre invenirent. Et lustrando omnes provincias regionesque plurimas venere ad campum Elleti qui est in regione quae vocatur Gleguissing. . . . Et rex ad adolescentem dixit, Quo nomine vocaris? Ille respondit, Ambrosius vocor, id est, Embreis Gulietic ipse videbatur. Et rex dixit, De qua progenie ortus es? At ille Unus est pater meus de consulis Romanicae gentis.’ \textit{Hist. Britt.} c. 41, 42 (\textit{Chr. Min.} III. 182, 186).


\(^3\) Cunedda, son of Eternus, son of Paternus, son of Tacitus. \textit{Y Cymm.} IX. 170. Paternus is given the epithet Peisrudd, or him of the red tunic. \textit{Celtic Britain}, 3rd ed. 118.


‘Mailcunus Magnus rex apud Brittones regnabat id est in regione Guenedotae quia atavus illius id est Cunedag cum filiis suis, quorum numerus octo erat, venerat prius de parte sinistrali, id est,
that it was on this account he became recognized as gwledig. The occupation of so much land, however, by his followers could hardly have been acceptable to the older inhabitants, especially to the Romani about the estuary of the Severn, whose supremacy would now be constantly challenged by these new comers. From this time also dates a close connexion between North Wales and that further and transmarine North whence Cunedda and his Sons had come, a connexion which can be traced for centuries afterwards.\(^1\) It is possible that Cunedda may have been a gwledig before he entered Wales, and that he might even have held the post of *Dux Britanniae*,\(^2\) which implied the military leadership of the northern province, but the place and time in which he lived, his ‘uncouth’ name, and the so-called ‘tribal’ character of his settlement in Wales, all mark him as a ‘barbarian’ who may indeed have received honours from the imperial government, but only as the usual last and desperate remedy in the face of a ruin which was inevitable. The fact, however, remains that the House of Cunedda henceforth continued supreme in Wales for nine centuries, providing the Welsh with the

de regione quae vocatur Manau Guotodin . . . et Scottos cum ingentissima clade expulerunt ab istis regionibus et nusquam reversi sunt iterum ad habitandum.\(^3\) *Hist. Brit.* c. 62 (ibid. III. 205-6).

\(^1\) See, for instance, the remarkable passage in the Book of Gwynedd, where Rhun, son of Maelgwn Gwynedd, is described as fighting in the North, apparently on the banks of the river Forth (*Anc. Laws* I. 104; *Celtic Britain*, 3rd ed. 126). Add to this the exploits of Cadwallon and the North Welsh usurper Cadavael between the Humber and the Forth. *Hist. Brit.* cc. 61, 64, 65 (*Chr. Min.* III. 204, 207-8); *Celtic Britain*, 3rd ed. 131-5.

\(^2\) *Celtic Britain*, 3rd ed. 118-20.
greatest names in their history for the whole of that period. With its advent in Britannia about the end of the fourth century Welsh national history commences, and with the death of its last important representative, Llewelyn ap Gruffydd, in 1282, the first half of the same history closes.

The occupation of the northern and western portions of Britannia by Picts and Scots threw the old population of south-eastern Wales and the country between the Severn Sea and the Wiltshire Avon into a state of alarm. The Britons of the Devonian peninsula began to migrate in large numbers to Armorica on the mainland, where they founded Brittany. 'Already in 469 we find Apollinaris Sidonius speaking, as a matter of course, of the inhabitants of that region as Britons.' In this way the south-eastern portion of Britannia beyond the Severn Sea was thinned of its population and thereby made ready for the West Saxon victory of Deorham in 577, which brought the old Roman province of Upper Britain definitely to a close and at the same time exposed the whole of the Devonian peninsula to that process of Saxonization which does not even yet appear to be complete. The Britons west of the Severn, on the other hand, are found in the third decade of the fifth century torn into two factions, the one under the celebrated Vortigern and the other under Ambrosius Aurelianus or Emrys Wledig."

1 Hodgkin's *Political Hist. of England* to 1066, p. 106, and also note, where the reference is given as Ep. i. 7. See also *Y Cymmerodor* XI. 69.

2 'Guorthigirnus regnavit in Britannia et dum ipse regnabat urgebatur a metu Pictorum Scottorumque et a Romanico impetu nec non et a timore Ambrosii.' *Hist. Britt.* c. 31 (*Chr. Min.* III. 171.)

**EVANS**

**C**
Vortigern is found in the country east of the river Usk and north of it along a line drawn from about the town of Monmouth to that of Llanidloes;¹ and Ambrosius, as we have already seen, in Glywysing, roughly equivalent to modern Glamorganshire. Things reached a long-remembered crisis when Vortigern in the fourth year of his reign, being the year marked by the consulship of Felix and Taurus, that is, A.D. 428, invited the Saxons ²

¹ Vortigern was the founder of the royal stem of the little kingdom of Gwrtheyrnion (in modern Radnorshire), which is called after his name (Gwrtheyrn). He therefore stands to Gwrtheyrnion as Brychan to Brycheiniog, Glywys to Glywysing, Ceredig to Ceredigion, and so forth. In other words, he is clearly one of the founders of the numerous little patrias or kingdoms into which we find post-Roman Wales divided. His father and grandfather bear the Roman names of Vitalis (Guitaul) and Vitalinus (Guito-lin) respectively, being traditionally connected with the city of Gloucester. *Hist. Britt.* cc. 48, 49 (*Chr. Min.* III. 192–3). Geoffrey of Monmouth describes him as *consul Gewisseorum*, represented in the Welsh version by *iarll oed hwnnw ar Went ac Ergig ac Euas* (earl was he over Gwent and Erging and Eyvas). *Hist. Regum Brit.* VI. 6; Oxford *Brut*, 127. We find elsewhere a *dux Wisseorum* given in the Welsh as *iarll Ergig ac Euas*; and Cadwaladr’s mother, who is in the Latin described as sprung *ex nobili genere Gewisseorum*, is in the Welsh *wreic unkedic o Euas ac Ergig* (a noble lady of Ewyas and Erging). *Hist. Reg. Britt.* V. 8, XII. 14; Oxford *Brut*, 109, 252.

Erging, in English Archenfield, is the district now in Herefordshire west of the river Wye. In early times it must have included the whole of the territory from Monmouth to Moccas, east of the river Munnaw and the river Dore. Ewyas lay to the west of Erging, having the river Dore as its eastern boundary as far, perhaps, as the river Grywe Fawr. Gwent was the district south of Erging and Eywas (which were known as ‘the two true sleeves of Gwent uch Coed’), between the river Usk and the river Wye in modern Monmouthshire. Owen’s *Pembrokseshire* I. 199, n. 5, 208, n. 1; III. 264, note E. As Glywysing, in which the boy Ambrosius Aurelianus was discovered, includes the territory *west* of the river Usk as far as the western confines of Gower, we may roughly locate Vortigern east and north of the river Usk, and Ambrosius west and south of it.

² ‘Guorthigirnus autem tenuit imperium in Britannia Theodosio
of the 'Saxon Shore' to his assistance. The details of the story have been rendered obscure by the misconceptions\(^1\) of later times, which transfigured Vortigern into a King of Britain who received continental supplies in the island of Thanet in order to withstand enemies who were threatening his country at the Wall of Hadrian! Vortigern's invitation to the Saxons has consequently been magnified out of all reason, and completely torn from its true setting. It was certainly a blow aimed at the Romani of Britannia, which appears to have met with no small success seeing how the memory of Vortigern was afterwards execrated; and it is clearly one of the remnant of the Roman faction who is originally responsible for the Excidium Britanniae of the pseudo-Gildas towards the close of the seventh century.

The office of gwledig, like that of the English bretwalda,

\[\text{et Valentiniano consulibus et in quarto anno regni sui Saxones ad Britanniam venerunt Felice et Tauru consulibus quadringentesimo primo anno [a passione] domini nostris Iesu Christi.} \]

\[\text{Hist. Britt. c. 66 (Chr. Min. III. 209 cum apparatu critico).} \]

'Vortigern, moreover, was ruling in Britannia when Theodosius and Valentinianus were consuls [i.e. 425], and the Saxons came to Britannia in the fourth year of his reign, when Felix and Taurus were consuls, and in the 401st year from the [Passion] of our Lord Jesus Christ [calculating according to Victorius of Aquitaine, that is, 28 + 400 = A.D. 428].' See the article entitled 'The Exordium of the “Annales Cambriæ”' by Mr. Alfred Anscombe in Ériu (January, 1908), where Mommsen's text of the Hist. Britt. c. 66, is subjected to severe criticism.

\(^1\) These misconceptions originated with the 'edited' copy of the Excidium Britanniae placed in Bede's hands, where Britannia was ignorantly or maliciously identified with Roman Britain, or rather with the island of Britain! It cannot be too much insisted upon that we learn from the Excidium Britanniae almost all that Bede knew or chose to know of fifth-century Britain, and that the former therefore, and not the latter, is the 'original authority' with which the student has to deal in his researches into this period of history.
does not appear to have passed from father to son. None of the descendants of Cunedda is known to have held it after Cunedda himself, not even the powerful Maelgwn. It certainly involved some sort of overlordship extending over all the kings of a given territory, and it is won by such military prowess as would ensure the protection of that territory, theoretically perhaps of Britannia.\(^1\) Cunedda protects Britannia from the Scots. Emrys likewise protects Britannia from the anti-Britannic policy of Vortigern and his allied Saxons. It represents the Roman tradition as opposed to the barbaric or ‘tribal’ interest of the native kings. And perhaps, above all, it in some way symbolizes the unity of Britannia, which in this case is what every *gwledig* would seek to preserve as the Roman legacy handed over to his special care. It would devolve

\(^1\) Cf. the description of Ambrosius as ‘*rex inter omnes reges Britannicae gentis*’. *Hist. Brit.* c. 48 (*Chr. Min.* III. 192). Also the passage in *Maxen’s Dream* (Oxford *Mab.* 89), where Elen, on the morning after her marriage with the *gwledig*, being asked to mention the *agweddi* she desired, demanded ‘ynys prydein yw that o vor rud hyt ym mor Iwerdon ar teir rac ynys y dala dan amherodres ruuein a gwneuthur teir prif gaer idí hitheu yn y lle y dewissei yn ynys prydein’, which Lady Guest translates ‘the Island of Britain [Britannia] for her father from the Channel to the Irish Sea, together with the three adjacent islands [that is, presumably, Wight, Anglesey, and Man], to hold under the empress of Rome; and to have three chief castles made for her in whatever places she might choose in the Island of Britain [Britannia].’ The three castles or *caers* mentioned are Caermarthen, Caerlleon, and Caernarvon. Surely all this implies that Eudav, Elen’s father, is to hold the whole of Britannia as *gwledig* under the emperor. Bede also, in the account which he gives (*H. E.* II. 5) of the overlords, who in the *Chronicle* are called Bretwaldas, describes them as the kings who ruled over all the southern provinces which are divided from the northern by the Humber, &c. (‘qui tertius quidem in regibus gentis Anglorum cunctis australibus eorum provinciis, quae Humbrae fluuo et contiguis ei terminis sequestrantur a borealibus, imperauit’).
on him to guard Britannia against all invasion and insult whether from the west, north, or east. Hence, when we read of Arthur being chosen to act for the kings of the Britons as their *dux bellorum*, we cannot be far wrong in suspecting that we have here the historic basis of that hero’s renown. That he is never styled *gwledig* is true, but such equivalents as *Arthur Miles, Dux Bellorum, Penteyrned* (Chief of kings), and even *Ameraudur* (Imperator), are sufficient to assure us of the nature of his office. It is expressly stated that there were many of more noble descent than himself, which is corroborated by the absence of his pedigree in all lists prior to Geoffrey of Monmouth’s romance. He was killed at Camlan ten years before the death of Maelgwn Gwynedd, and therefore shortly before St. Gildas wrote his *Epistola*. It is significant that in this work there is a total absence of

1 See Sir John Rhŷs’s Introduction to Malory’s *Le Morte D’Arthur* in the *Everyman’s Library*.


3 That is, assuming that the two following anni are to be reckoned from the same initial year. ‘Annus XCIII. Gueith Camlann in qua Arthur et Medraut corruerunt. Annus CIII. Mortalitas magna in qua pausat Mailcun Rex Guenedotae,’ *Ann. Camb.* (Y *Cymm. IX. 154–5*). The following will assist us to determine the period we are dealing with. It appears from the *Vitae* that St. David was born in the thirtieth year after St. Patrick went to Ireland as Bishop, which makes $433 + 29 = 462$; and this date is confirmed by MS. B of the *Ann. Camb.*, which places David’s birth opposite Annus XIV. For if this be computed from the false Bedan date of the Saxon Advent, we get $449 + 13 = 462$. We may therefore regard A.D. 462 for David’s birth as tolerably well established. St. David was a descendant of Cunedda Wledig, but whether in the fourth remove like Maelgwn or in the third is uncertain. His father was Sant or Sanddef, who was the son either of Cedig ap Ceredig ap Cunedda, or of Ceredig ap Cunedda. The expression ‘Dewi Sant’ for Saint David appears to be a late misreading of Dewi ap Sant, the position of Sant being also apparently unique in Welsh hagiography.
any sign of fear or apprehension as to external enemies on the part of Britannia, whence we may safely gather that Arthur had not lived in vain.

The old provincial system of Roman Britain, however, was of necessity doomed to disappear. It ran on for a while by means of the power which had set it in motion, but, as that power was generated from without and not from within, its cessation was bound to bring the system to an end. With the removal of external pressure, internal forces began to bear on the situation and later to control it. Chief among these in the Britannia of the west was the reappearance, and, as it were, the renewed activity of native and primitive modes of life such as those which Julius Caesar had attempted to portray five centuries before. These, of course, could not but have undergone modification, but they were not obliterated. There is evidence to show that archaic social conditions, such as are associated with matriarchy and totemism, still lingered on, notwithstanding the Roman régime and the growth of Christianity.1 Throughout the fifth century we discern Wales dividing or already divided into a number of small kingdoms, which remain very much the same till Norman and post-Norman times. They war against one another, like the Saxons against the Jutes of Kent and Hampshire or against the Angles, the smaller and weaker kings seeking to preserve their independence, and the stronger kings anxious to make themselves paramount. Add to this the invasions from the west and north, the emigration of the Bretons,

1 Rhŷs and Jones's *The Welsh People*, 36-74; *Y Cymmrodor* XIX. 20-3.
the isolation from the civilizing centres of the mainland and the consequent decay of commerce and culture—and we have ample explanation of the increasing difficulties of maintaining the old official unity of Britannia together with the final abandonment of the same.

Moreover, if the official unity of Britannia was impossible, much more so was any national unity of which it might have been capable, were it only for geographical reasons. Even officially it had apparently been found necessary to divide it into Prima and Secunda. A state west of a line drawn from the Dee to the Wiltshire Avon\(^1\) or thereabouts, divided as this territory is by the Severn Sea and exposed along the whole of its eastern boundary to hostilities from the English lowlands, was an absurdity. It tended to part asunder of itself. Sooner or later a strong attack from the east would capture the Severn shore from Gloucester to Bristol, which eventually took place in 577, the year of the Battle of Deorham by which Gloucester, Cirencester, and Bath fell into the hands of the West Saxons. Thus the unity of Roman Britannia became definitely a thing of the past. Henceforth Wales is free to evolve its own life. The unity of

\(^1\) Avon being the generic Welsh word for ‘river’ there can be little doubt that the Wiltshire Avon was at one time a boundary line between Welsh and non-Welsh peoples, as would be the case also with regard to the Bristol and Tewkesbury Avons. The presence of Britons in the district roughly enclosed by these Avons is convincingly evident. The western boundary of the Saxon shore with its Saxon inhabitants is uncertain. If Portus Adurni is Porchester, we certainly bring it as far west as the Solent. In any case, it is significant that the earliest clashing of Britons and Saxons is traditionally stated to have taken place in this neighbourhood in the country immediately east of the river Avon (Sax. Chr. s. a. 495, 501, 508, 514, 519, 527, &c.).
Cymric Britannia will now replace that of Roman Britannia, with this difference, that the latter was possibly never more than an official idea to be preserved, whereas the former becomes a national ideal to be attained.

It must not be supposed, however, that the memory of the Roman Britannia of the fifth century was lost, for it is this Britannia of the 'Roman' which becomes the Britannia of Romance. Its traditions, clustering around the figure of Arthur, become transfigured into a great national dream, a kind of golden age in the past, which grows more and more radiant in the minds of the Britons as they contrast it with the comparative insignificance of their actual position in the world. In Wales it had two very debilitating effects. In the first place, by putting the golden age in the past it made the Welsh regard themselves as decadent, a notion of course which their enemies never failed to encourage. So intensely indeed was this sense of racial decay felt that it forced into existence the counter-notion of a return of Arthur, a kind of messianic dream, which served to counterbalance the depressing and devitalizing effect of the other. In the second place, by substituting romance for history, it has surreptitiously concealed the steady and unbroken development of Cymric nationality from the day that Cunedda and his Sons established themselves in Wales at the commencement of the fifth century. Not only have authentic traditions been distorted to make them fit with the romance, not only has the memory of important historic events been for ever lost, but the very idea of the evolution of Wales from the primitive little kingdoms of the fifth century has been blurred in the national
It would be difficult to find a story more clear and simple in its main outlines than the growth of modern Wales from its earliest conscious beginnings in the fifth and sixth centuries, where we discern a number of small patriotic communities gradually cohering as they become more and more conscious of their common life. But when for all this there is substituted a golden age wherein Britannia is converted into the Isle of Britain and the Britons masters of the same from end to end; where wicked Vortigern calls in the heathen from Germany, who drive the Britons pell-mell from the eastern districts of England into the midlands, and out of the midlands into Wales, there to relapse into barbarism; where every step in the Cymric advance from age to age, marked by such names as Cadwallon, Gruffydd ap Llewelyn, and the post-Norman princes, is regarded as a convulsive effort of a dying people to regain some of the glory of the past—it can readily be understood how the history of Wales has suffered and how its national vigour has been enfeebled.

After the death of Arthur, who is commonly reputed to have perished in a civil war, we hear of no other military leader whom we may regard as the gwledig of Britannia in power as well as in title (that is, allowing that Arthur did really bear the title). Aurelius Caninus, one of the five kings addressed by Gildas, is also known as Cynan Wledig,1 so that it is possible that he was regarded as one of Arthur’s successors. One gathers from the Epistola that he ruled east of Devon in the

country 'between the Severn Sea and Poole Harbour', which was the part of Britannia where, with the south-east of Wales, the Roman interest was strongest. As late as the close of the seventh century it is still possible for a writer in that neighbourhood to be conscious of Roman imperial sentiment and to speak of Latin as nostra lingua. In view of the general decay of things Roman his life is embittered. The descendants of Ambrosius are still there but how 'greatly degenerated from their ancestral nobleness'! In this neighbourhood therefore we should perhaps expect the office of gwledig to linger on until the catastrophe of the year 577. But already, with the death of Arthur, the centre of political interest in Wales has passed permanently in the person of Maelgwn Gwynedd to the House of Cunedda. Henceforth the political history of Wales may be treated quite apart from that of the Devonian peninsula, although the actual cleavage did not take place till the Battle of Deorham.

At the time when Gildas writes his Epistola, Maelgwn Gwynedd is certainly the leading king in Wales as was afterwards his son Rhun. In the seventh century also we find the House of Cunedda holding the same commanding position in the person of Cadwallon (the fifth in

1 Rhŷs's Celtic Britain, 3rd ed. 107.
2 Excid. Brit. c. 25 (Chr. Min. III. 38, 40).
3 In addition to the remarks of Gildas in the Epistola, chs. 33-6 (Chr. Min. III. 44-8) and of the author of the Historia Brittonum, ch. 62 (ibid. III. 205), see the traditions of Maelgwn as supreme king (Anc. Laws II. 48-50, 584) and his exploits in different parts of Wales as recorded in the Vitæ Sanctorum (Rees's Cambro-British SS.). As to Rhun, see Anc. Laws I. 104-5 and the Vita S. Cadoci (Cambro-Brit. SS. 52-5).
4 Skene's Four Ancient Books of Wales II. 431-5, where the exploits of Cadwallon in different parts of Wales are referred to.
descent from Maelgwn) who was killed by Oswald in 635. Between Rhun and Cadwallon, however, the supreme power may have passed for a while into the hands of the house of Cadell Ddyrnllug of Powys, for we find Cynan Garwyn, the head of that family, battling against Anglesey, Dyved, Glywysing, and Gwent. It is this house also which appears to have withstood Ethelfrith of Northumbria at the Battle of Chester in 617, in which Selyf ap Cynan Garwyn fell. This event was famous in ancient times because of the slaughter of about 1,200 monks of Bangor Iscoed, which was an incident of the fight. It has become famous in modern times because of 'the decisive character which it has been the fashion to ascribe to it of late'. For it is nowadays commonly and even dogmatically asserted that it divided the Britons of the North from those of Wales, whereas there is no evidence forthcoming that these were ever united by land. Late Glamorganshire legends ascribe the name of Teyrnllwg to a supposed Cymric patria lying apparently between the river Dee and the river Derwent in Cumberland, a name based on erroneous etymology as to Durnhc in Catel Durnhc, that is, Cadell Ddyrnllug, the king who founded the royal stem of Powys. But

1 Skene's *Four Ancient Books of Wales* II. 173, 447; *Cambro-Brit. SS.* 79; Owen's *Pembrokeshire* I. 222, note 2; III. 281.
2 'Anus CLXIX. Gueith Cairlegion et ibi cecidit Selim filius Cinan' (*YCymm. IX.* 156; Bede's *H. E.* II. 2; Owen's *Pembrokeshire* III. 282, note 1). The above annal is to be reckoned from the false Bedan date of the Saxon Advent, viz. 449 + 168 = A.D. 617. Cf. Plummer's *Bede* II. 77.
3 Rhŷs's *Celtic Britain*, 3rd ed. 130.
4 *Iolo MSS.* 86. The same fragment contains the equally fictitious patria of Fferyllwg 'between Wye and Severn' (Owen's *Pem.* III. 257, note 3).
5 *YCymm. VII.* 119, note 3; *IX.* 179, note 6.
apart from this there is no real evidence for the presence of Cymry (or of any Britons) between the river Derwent and the river Dee further south than Cartmel below Windermere and the river Leven. That there was a close connexion between the Cymry of 'Cumberland' and those of Wales is amply evident, but it was maritime and not terrene.

Cadwallon was succeeded by his son Cadwaladr, whose fame is due not to any known merits of his own, but to the imaginative genius of Geoffrey of Monmouth, who in his romantic History of the British Kings makes Cadwaladr the last of his list. The reign of this king becomes in consequence the appropriate finale of a long and glorious era of Welsh history. All this of course is purely fictitious, as Cadwaladr's death marks no known break of any kind in the perfectly clear development of Welsh nationality. Geoffrey's Cadwaladr in fact is a composite personage created out of Geoffrey's own confusion of Cadwaladr and his father, Cadwallon, and Ceadwalla of Wessex. As there were kings in Wales before Cadwaladr, so there were kings, and far greater kings, after him. He died in the second year of the great plague of 664-5, and was succeeded by his son Idwal. Of his

1 In 685 Ecgfrid gave St. Cuthbert 'terram quae vocatur Cartmel et omnes Britannos cum eo'. *Hist. de S. Cuthberto* (Symeonis Dunel. Opera I. 141, 231. Surtees Society).


3 'Dum ipse [Osguid filius Eadfrid] regnabat venit mortalitas hominum Catgualart regnante apud Brittones post patrem suum et in ea perit.' *Hist. Britt.* c. 64 (Chr. Min. III. 208). Oswy reigned from 642 to 670, and the plague referred to raged in 664-5 (Bede's *H. E.* III. 27). The *Ann. Camb.* places the obit of Cadwaladr opposite Annus CCXXXVIII, which if calculated from 428, the true year of the Saxon Advent, gives 428 + 237 = A.D. 665. According to
immediate descendants little is known. They appear to sink into comparative insignificance by the side of Maelgwn, Rhun, and Cadwallon, and other than they may possibly have loomed larger in the life of Britannia and its Britons. But whenever the mists rise which conceal the affairs of these centuries from our view, we always discern the main stem of Cunedda Wledig towering amid the rest of the royal stems of Wales, and generally paramount. Moreover, we may be certain, in view of its prestige in the ninth century, that its history in the preceding centuries is that of a house which has been gradually gaining strength until it is now in a position to effect a change in Welsh political conditions which will mark the beginning of a new era in the slow and steady development of Cymric nationality.

We have seen that the first period in the history of post-Roman Wales must have come to an end in the year 577, although many years before this date the centre of political interest in Wales was shifting from Geoffrey. Cadwaladr died in 689 (XII. 18), which historically is the year of the obit of Ceadwalla of Wessex in Rome (Bede's H. E. V. 7). Allowing one year for Geoffrey's aliquantulum temporis (XII. 17) and adding the eleven years of adversity (XII. 16), and also the twelve years of prosperity (XII. 14), we obtain \(1 + 11 + 12 = 24\) years as the length of Cadwaladr's reign, which brings us to the true date of Cadwaladr's death, viz. 689 - 24 = A.D. 665. As Cadwaladr succeeds his father Cadwallon immediately, and as the latter is made to die on November 17, after a reign of forty-eight years (XII. 13), we obtain 665 - 48 = A.D. 617 as the first year of Cadwallo[n]'s reign according to Geoffrey, which is historically the date of the Battle of Chester. Geoffrey, therefore, has clearly confounded the three kings, Cadwallon, Cadwaladr, and Ceadwalla; and by making Cadwaladr die in the year of Ceadwalla's death, he has almost certainly given us the true deathday of Cadwaladr as that of Cadwallon, in which case Cadwaladr died on November 17, 665.
the representatives of the Roman tradition in Britannia [that is, the gwledigs] to the House of Cunedda, which stood for the predominance of the Cymric kindreds. For in Maelgwn we seem to discern the progress of a policy which aims at bringing all the royal stems, from Anglesey to the river Wye, into subjection to the main stem of the family of Cunedda. This continues until in the first quarter of the ninth century there begins a new policy, which will bring almost the whole of Wales under the sole and immediate rule of this main stem of Cunedda. The many royal stocks are to give way to one royal stock, and in this manner is the unity of the Cymric Britannia to be achieved.

In 816 the main stem of Gwynedd ceased on the male side with the death of King Cynan Tindaethwy, the great grandson of Cadwaladr. His daughter, Etthil, had married Gwriad ap Elidyr, King of the Isle of Man, and now their son, Mervyn Vrych, comes from that island to claim the throne of Gwynedd.⁠¹ Mervyn is ominously surnamed in Welsh tradition Camwri, that is, Oppression.⁠² He is bent on asserting the old overlordship of Cunedda, Maelgwn, and Cadwallon over the whole of the Welsh kin from Anglesey to the river Wye. But in addition to this, he proceeds by diplomatic marriages to bring the

¹ Cynan’s obit is placed opposite Annus CCCLXXII, which in the era of the Ann. Camb. gives 445 + 371 = 816. For the Pedigrees see Y Cymn. IX. 169, 172 (Ped. I and IV); VIII. 87 (Peds. XVII and XIX). Owen’s Pembrokeshire III. 209.
² Anc. Laws I. 342. ‘Rrodri vab Kamwri’ (from MS. Z). The same idea is implied in what Asser says of certain South Welsh kings seeking Alfred’s protection, being forced thereto filiorum Rotri vi. The vis or camwri denotes the aggressive policy of the kings of Gwynedd (Stevenson’s Asser, p. 66).
land more directly under the sway of his house. By his marriage with Nest, sister of Cyngen, the last King of Powys of the line of Cadell Ddyrnlug, his son Rhodri becomes the immediate ruler of that kingdom in addition to his own. By the marriage of the same son, Rhodri, to Angharad, sister of Gwgon, the last King of Seisyllwg, a kingdom comprising the two patrias of Ceredigion and Ystrad Tywi, these lands also fall under the direct sway of his house. Thus when Rhodri comes into full possession of his dominions, his immediate rule extends from the Irish to the Severn Seas, including roughly the whole of that Welsh Wales which remained under native rulers throughout the Norman period, together with those portions which are described above as fluctuating between Welsh and Norman control. Dyved, Brycheiniog, Glywysing, and Gwent are the only patrias which remain outside the immediate rule of his house, and against these he adopts or rather continues the aggressive policy which aims at bringing them also under the same immediate control of his family. Rhodri was killed by the English in 877, but he remained in the memory of Wales as one who had achieved more real power over the Welsh.

1 Jesus Coll. MS. 20, Peds. XVIII, XX, XXI. For Seisyllwg, see Oxford Mabinogion, p. 25, at the end of the Mabinogi of Pwyll. It is so called from Seisyll (Ped. XXVI, Y Cymm. IX. 180), King of Ceredigion sometime in the eighth century, who deprived Dyved of the cantrevs which together were afterwards known as the gwlad of Ystrad Tywi. Before this deprivation the kings of Dyved had come into possession of Brycheiniog through Ceindrech, a lady of the line of Brychan. Brycheiniog afterwards, however, appears to have had a line of its own, represented in Asser’s day by Helised ap Teudub. De rebus gestis Ælfredi, c. 80 (Stevenson’s Asser, p. 66).

2 Annus CCCXXXIII in the Ann. Camb., which in the era of the Annales gives \(445 + 432 = 877\).
kin than any who had gone before him, being known in history as Rhodri the Great. It is important to remember at this juncture that we are now in the century which saw Charlemagne reigning as Emperor of the West.

There was a legend current in later times that Rhodri the Great, erroneously regarded as king of all Wales, damaged the Welsh cause irretrievably by sharing his kingdom among his three sons, giving, according to one version, Gwynedd to Mervyn, Powys to Anarawd, and Deheubarth to Cadell. Nothing can be further from the truth than the impression left by this tale. For as we have seen, Rhodri's aim was to consolidate Wales by substituting the rule of his own family for that of many families. Princes of the blood of Rhodri alone were to govern the land directly from one end to the other. The legend of course echoes the ideas and possibilities of later times when men had come to see that, conducive as was the rule of one family instead of several families to keeping folk of the same kin together, yet the rule of one man was still more conducive to that desirable result. Consequently they wondered how it was that Rhodri could have divided his kingdom, forgetting that, unsatisfactory as the policy of Rhodri would have been in their day, yet in his own time it was a new thing in Wales, a fresh development, which had then become practicable, being an immense improvement on what had preceded it. The obstacles in the way of the unity of Wales were stupendous, such as no bare coercion could overcome. We have seen their like on a modern and larger scale in the story

1 Such is the tradition of the tripartite division as given by Gerald in his Descriptio Kambriae I. 2 (Girald. Camb. Opera VI. 166).
of Italian and German unity. In the Dark Age the difficulty was accentuated by the fact that, even given a unity achieved by a capable ruler, the mind of the age as reflected in the *Leges Barbarorum*, of which the Laws of Howel are the Welsh exemplar, compelled that unity to be divided after his death among his sons. Charlemagne himself had so to divide his empire; the same necessity rested on Rhodri the Great. The policy therefore inaugurated by Mervyn Vrych, and continued by Rhodri and his successors, marks the beginning of a fresh epoch in our travail as a people to the full consciousness of our national entity.

The possessions of Rhodri then after his death in 877 were divided among his sons, of whom the best known, and those whose posterity played the largest part in later Wales, were Anarawd and Cadell. From Anarawd (died 915) the later kings of Gwynedd traced their descent, and from Cadell (died 909) both those of Powys and those of Deheubarth. It appears therefore that in the division of territories after Rhodri's death, the kingdom of Powys sooner or later fell into the hands of Cadell, together with Seisyllwg. The policy of bringing all Wales by politic marriages under the direct control of the family of Rhodri was now continued by one of the greatest princes whom the House of Cunedda had hitherto produced, namely, Howel the Good, the son of Cadell. Howel by his marriage with Elen, daughter of Llywarch, the last king of Dyved, who died in 903, became the immediate ruler of that kingdom; and as the line of Dyved had claims on Brycheiniog through Cathen, son of Ceindrech, a lady who in her day appears to have
been the sole representative of the ancient stem of Brychan, after whom Brycheiniog had its name,\(^1\) it is hardly probable that Howel in view of the policy of his family, would fail to assert those claims. In this manner the whole of Wales was gradually falling under the immediate sway of Rhodri's house.

Howel, however, inaugurated a still newer policy, which aimed at the unification of Wales; and herein consists his prime importance in Welsh history. Not only did he continue and encourage the methods of Rhodri the Great, but added to them a method of his own. For as Rhodri would bring all Wales under the direct sway of one family, so Howel would bring the whole of the Welsh people under one law. A common rule implied a common law, and in order that men might know what this common law was, it had to be codified and thereby reduced to writing. This was the task to which Howel applied himself, and by having laid a sound foundation he occupies a foremost place not only amongst the rulers of the Welsh people, but also amongst all those who have distinguished themselves throughout the centuries by their devotion to the cause of Wales.

The following, which are the two earliest accounts of the work which Howel took in hand, describe concisely both the way in which he proceeded and the nature and extent of his undertaking.

*Preface to Peniarth MS. 28.*

Incipit prologus in libro legum Howel Da. Brittanie leges rex Howel qui cognominabatur bonus i.

\(^1\) Peds. I and II in *Y Cymm.* IX. 169, 171; Ped. VIII in ibid. VIII. 85.
INTRODUCTION

da . regni sui . s . Gwynedotorum Powyssorum atque Dextralium sapientium et in uno loco ante suum tribunal congregatorum uno consensu et diligenti quia ex omninatione medio circiter ¹ temperateque constituit. Acci-
ut de quolibet pago per suum regnum sex uiros auctorit-
tate et scientia et omnes episcopos archiepiscopos abbates et sacerdotes totius Wallie pollentes ad locum qui dicitur Ty Gweyn ar Taf et ibi demorati sunt XL diebus et XL noctibus in pane et aqua et tunc temperauerunt redi-
tionem forefacti .i. cosp superflua diminuere que erant in pluribus reditionibus forefacti ita fecerunt pretium unius-
cuiusque rei et iuditium congruum de qualibet re. Tunc surrexerunt omnes archiepiscopi episcopi abbates et sacerdotes induerunt uestes suas et insteterunt baculis cum crucibus et candelis et ex communi consilio excom-
municauerunt transgressientes leges istas et similiter obseruantes benedixerunt. Hec judicia scripta sunt.

Here begins the preface to the book of the laws of Howel Dda.

King Howel, who was surnamed Good, that is, da, put together the laws of Britannia moderately and temperately with the unanimous consent and after the careful consideration of the wise men of his kingdom, namely, the men of Gwynedd, Powys, and Deheubarth, who had assembled together in one place before his tribunal. He summoned from every pagus throughout his kingdom six men who excelled in authority and knowledge, and all the bishops, archbishops, abbots, and priests of the whole of Wales to the place which is called Ty Gweyn ar Taf, and there they lived forty days and forty nights on bread and water; and then they regulated the indemnity for wrong-doing, that is, cosp, and diminished the excesses which prevailed in many of the indemnities for wrong-doing by determining the worth of every par-

¹ Ex omni natione certainly stands for examinatione and goes with diligenti as in the prefaces of the other Latin texts; likewise for medio circiter read mediocriter.
ticular thing and the decision suitable in every case. Then all the archbishops, bishops, abbots and priests rose up together, and assumed their robes, and leaned on their croziers with crosses and candles, and by common consent excommunicated those who should violate those laws, and likewise blessed those who should keep them.

Preface to Peniarth MS. 29.

Heuel da uab Kadell teuyhauc Kemry oll a uelles e Kemry en kam arueru or kefreythyeu, ac adeuenus atau uy guyr o pop kemud en y tehuyokaet e pduuar en llecyyon ar deu en scoleycyon. Sef achaus e uennuyt er esclecyyon rac gossod or lleucyn dym a vey en erbyn er escerf lur lan. Sef amser e doythant eno e Garauuys. Sef amser achaus e doyant e Garauuys eno urth delehu o paup bod en yaun en er amser glan hunnu, ac na guenelheuy kam en amser gleynldyt. Ac o kyd kaghor a kyd synedycath e doython a doyntant eno er hen kefreythyeu a esteryasant a rey onadunt a adassant y redec a rey a emendassant ac ereyll en kubyl a dyleassant ac ereyll o neuuyt a hosodassant. A guedy honny onadunt e kefreythyeu a uarnassant eu cadu, Heuel a rodes y audurdaut uthunt ac a orckemenus en kadarn eu kadu en craf. A Heuel ar doythyon a uuant y kyd ac ef a ossodassant eu hemendyth ar hon Kamyry holl ar e nep eg Kemry a lecrey heb eu kadu e kefreythyeu. Ac a dodassant eu hemendyt ar er egnat a kamerdyfodrhyth braut ac ar er argluyt ay rodhey ydau ar ny huypey teyr kolhouen kefreyth a guerth guellt a dof a pop pedh reyt y dynyaul aruer arnau.

Howel the Good, the son of Cadell, prince of all Cymru, perceived the Cymry abusing the laws, and summoned to him six men from every cymwd in his principality, four of them of the laity and two of the clergy. The reason that the ecclesiastics were summoned was lest the laics should insert anything contrary to Holy
Writ. The time that they arrived there was Lent, and the reason that they came there in Lent was that it behoved all to be upright in that holy season and to avoid evil in a time of holiness. And with the mutual counsel and deliberation of the wise men who there assembled, they examined the old laws, some of which they allowed to continue, some they amended, and others they completely abolished, and others again they ordained afresh. And when they had promulgated the laws, which they had decided to establish, Howel gave his authority to them and strictly commanded that they should be scrupulously observed. And Howel and the wise men, who were with him, imposed their curse and that of all Cymru on any one in Cymru who perverted the laws and kept them not; and they imposed their curse on the judge who should take a vow to administer justice, and on the lord who should grant him authority without that judge knowing the Three Columns of Law, and the Worth of Wild and Tame, and everything necessary for the use of man.

IV

The leading work so far concerned with the laws of Howel is that edited by Aneurin Owen in 1841 for the Public Record Commissioners, entitled Ancient Laws and Institutes of Wales. It contains the three early Latin books, and also the three classes of Welsh books; the additions made to the latter from the thirteenth to the sixteenth centuries are given with other legal matter under the heading of Anomalous Laws. The Welsh texts are provided with an English translation. The Books of Gwynedd, Blegywryd, and Cyvnerth, however, are produced in such a way that the various MSS. of each particular class are interblended, so that it is with
the greatest difficulty that any particular one may be distinguished. Indeed, in the case of the majority of the MSS., it is impossible to do so. Moreover, by arranging the texts so that they fall into books, chapters, and sections, and by consequently attempting to bring them into harmony, the confusion becomes hopeless. The table of contents also and the indices are most jejune, misleading every beginner who takes up the book. There are besides other serious defects, so that, valuable as the work undoubtedly is, and great as is our indebtedness to this early and scholarly editor, it has become imperative that it should be done afresh. Until at least the oldest Latin law books and the best MSS. of the Books of Gwynedd and Blegywryd have been so reproduced with analytical summaries and indices that the reader may readily discover what they contain (a task here essayed with regard to the Book of Cyvnerth) the study of native Welsh law must suffer, and every treatise professing to deal with it as a whole must prove inopportune. It is not proposed, therefore, to deal with it here beyond what is attempted in the Glossary, mainly from the material afforded by the present text.

The Book of Cyvnerth, however, by itself is sufficient to provide the student with a door of entrance into the Welsh Dark Age. Remembering that it represents a late thirteenth-century form of Howel’s codification of Welsh law and custom in the tenth century, he will enter safely into the midst of the social and political conditions of pre-Norman Wales. It befits him, however, to be wary, for he treads enchanted ground, and it will not be long before he meets Cadwaladr and Arthur and all the heroes
INTRODUCTION

of the Mabinogion and kindred tales. Many are they who have boldly entered here only to succumb to the charm of this realm of phantasy and illusion. But let him keep closely to the laws of Howel as interpreted by our Cyvnerth, and peruse the Pedigrees, the Annales Cambriae, the Historia Brittonum, the Vitae Sanctorum, the Excidium Britanniae of the pseudo-Gildas, and the Epistola of the true Gildas, in the light of the said laws, and below the Britannia of romance he will soon discern the no less interesting Britannia of history as it slowly emerges from the archaic conditions of the primitive inhabitants of Roman Wales into the life of the Middle Age. For be it remembered by the beginner that these laws are leges barbarorum, laws of the barbarians or natives of Wales as distinct from the civil law of imperial Rome and the canon law of the Church. The latter are from without, the former are from within. And it is largely because these laws of Howel have been so undeservedly neglected that the history of pre-Norman Wales is still so unsatisfactorily treated in our textbooks.

It should be noted that the term 'tribal system' has been advisedly avoided in this work whilst dealing with the Welsh society of the Dark Age, seeing that there exists no satisfactory explanation of what precisely is meant by the word 'tribe'. Its Welsh equivalent llwyth, used, for instance, when speaking of the tribes of Israel, is nowhere found in the law books. We have cenedl, kindred; teulu, household; and gwalad, patria; but nowhere llwyth, tribe, or any apparent equivalent of the same.
THE HOUSE OF CUNEDDA.

CUNEDDA WLEDIG (founder of the Line of Gwynedd).

Einion Yrth

Cadwallon Lawhir

MAELGWN GWYNEDD (d. Annus ciii)

Rhun

Beli

Iago

Cadvan

CADWALLON (killed 635)

Cadwaladr (d. Nov. 17, 665)

Idwal Ywrch

Rhodri Molwynog (d. 754)

Cynan Tindaethwy (d. 816)

Gwriad = Etthil

Rhodri the Great (d. 877).
THE HOUSE OF RHODRI THE GREAT.

Line of Dyved.  Line of Brycheiniog.

Noe = Ceindrech

Cathen

Cadwgan

Rein

Teudos

Meredydd (d. 796)

Owen

Tangwystl

Hyvaidd (d. 892)

Llywarch (d. 903)

Anarawd (d. 915)

Cadell (d. 909)

Idwal Voel (d. 943)

HOWEL THE GOOD = Elen

(d. 950)

Owen

Idwal

Meredydd

Einion

Gruffydd ap Cynan

(d. 1137)

Bleddyn ap Cynwyd

(d. 1075)

Rhys ap Tewdwr

(d. 1091)

House of Gwynedd

(Aberffraw).

House of Powys.

House of Deheubarth

(Dinevwr).
ANALYTICAL SUMMARY OF HARLEIAN MS. 4353 CALLED V

[The missing folios are supplied from the British Museum MS., Cleopatra A xiv, called W, which is the most allied MS. extant of this class.]

PREFACE

LAWS OF THE COURT

THE TWENTY-FOUR OFFICERS . . . . . 1 b 2

GENERAL PRIVILEGES.
A right pertaining to all the officers . . . . 1 b 12
Queen’s share of king’s demesne revenue . . . . 1 b 15
Queen’s officers share profits of king’s officers . . . . 1 b 17

OF THE KING.
Three persons who do sarhâd to king . . . . 1 b 19
The amount of the king’s sarhâd . . . . 1 b 23
The status of the Lord of Dinevwr . . . . 2 a 7
The amount of the king’s galanas . . . . 2 a 12

OF THE QUEEN.
Three ways whereby sarhâd is done to queen . . . . 2 a 13
The amount of the queen’s sarhâd . . . . 2 a 16

OF THE KING’S RETINUE.
The thirty-six knights . . . . . . . 2 a 18
The rest of the followers . . . . . . . 2 a 21

OF THE EDLING.
The next in honour to king and queen . . . . 2 a 23
The edling’s relationship to the king . . . . 2 a 25
ANALYTICAL SUMMARY

The protection of the edling 2b 1
His sarhad and galanas 2b 3
His place in the hall 2b 6
Those who sit next to him 2b 7
Those who live with edling in his lodging 2b 11
King to pay all his expenditure honourably 2b 13
His lodging is the hall 2b 15
The woodman's service to edling 2b 16
Edling to have enough at his repast without measure 2b 18
Those who sit to the left and the right of the king 2b 19

Of the Protections.

A privileged protection belongs to every officer, and to others besides 2b 21
Of the Queen 2b 23
Of the Chief of the Household 2b 25
Of the Priest of the Household 3a 1
Of the Steward 3a 3
Of the Falconer 3a 5
Of the Chief Huntsman 3a 7
Of the Judge of the Court 3a 8
Of the Chief Groom 3a 10
Of the Page of the Chamber 3a 11
Of the Chambermaid 3a 13
Of the Queen's Steward 3a 15
Of the Bard of the Household 3a 17

1 The punctuation here in the text is misleading, as may be readily seen by comparing this passage with what corresponds to it in the Book of Gwynedd, the Book of Blegywryd, and especially the early Latin book (Peniarth MS. 28). There should be a full stop after 'heb vefur', without measure, in V 2b 19; and what follows to line 21 corresponds to the separate section and subject called De dignitate regis in Peniarth MS. 28 (Anc. Laws II. 752) and to what Aneurin Owen calls elsewhere 'Am briodolion leoedd', of appropriate places (see Anc. Law I. 10, 350; also The Welsh People, pp. 199-201, where the still less 'elaborate statement' of the Book of Cynverth is not mentioned).
Of the Silentiary.  
Of the Queen's Priest.  
Of the Candle bearer.  
Of the Footholder.  
Of the Cook.  
Of the Server of the Court.  
Of the Meadbrewer.  
Of the Butler.  
Of the Physician.  
Of the Doorkeeper of the Hall.  
Of the Porter.  
Of the Doorkeeper of the Chamber.  
Of the Groom of the Rein.  
Of the Queen's Groom of the Rein.  
Violation of protection constitutes sarhâd.

### Of the Various Ranks of the Officers.

The sarhâd and galanas of Chief of the Household.  
The officers of higher rank.  
[Their sarhâd, galanas, and ebediw.  
[Their daughters' gobr, cowyll, and agweddi.  
[The other officers, except the Chief of the Household and Priest who are both of highest rank.  
[Their sarhâd, galanas, and ebediw.  
[Their daughters' gobr, cowyll, and agweddi.  
[Homicide implies sarhâd as well as galanas.  
[No augmentation on any one's sarhâd.

### Of the Lodgings.

[Of the Chief of the Household.  
[Bard and Physician share the above's lodging.  
[Of Priest of the Household, and court scholars with him.  
[Of Queen's Priest.  
[Of Steward, and (servers) with him.
[Of Judge of the Court] W 38 b 1
[King's cushion to be the Judge's pillow] W 38 b 2
[Of Chief Groom, and all grooms with him] W 38 b 4
[Of Chief Huntsman, and all huntsmen with him] W 38 b 7
[Of the Falconer] W 38 b 9
[Bed of Page of Chamber and of Chambermaid in king's chamber] W 38 b 10
[Of the Doorkeepers] W 38 b 12

[Of the Nine Officers of Superior Rank.]

[Of the Chief of the Household.]
[His provision in his lodging] W 38 b 13
[His annual perquisite from the king] W 38 b 15
[His share of the spoil, if present] W 38 b 17
[His share of the king's third of the spoil] W 38 b 19
[Occasions on which he gets one-third of dirwy and camlwrw] W 38 b 20
[His relationship to the king] W 39 a 3
[Mead in every banquet from the queen] W 39 a 5
[He receives the person with whom king is displeased] W 39 a 6
[His place in the hall with the whole household] W 39 a 9
[The elders, whom he chooses, sit next to him] W 39 a 10
[Horse from king and two shares of provender] W 39 a 12

[Of the Priest of the Household.]
[Who does him sarhâd or kills him is to submit to the law of the synod] W 39 a 14
[Payment for disparaging him, one-third of which he himself receives] W 39 a 15
[He receives king's Lenten garment and certain offerings] W 39 a 17
[Food and mead from court for his provision] W 39 b 3
[Horse from king and one-third of all the king's tithe] W 39 b 4
[He is one of king's three indispensable persons] W 39 b 6
[Of the Queen's Priest.
[Horse from the queen . . . . . W 39 b 7
[Offering of queen and those who belong to her . W 39 b 9
[He receives queen's Lenten garment . . W 39 b 12
[His place is to be opposite the queen . . W 39 b 13

[Of the Steward.
[Garment gifts on three principal festivals . . W 39 b 15
[Hart skin from huntsmen in-spring . . W 39 b 18
[He distributes food and drink in the court . W 39 b 20
[He apportions places in hall and lodgings . W 40 a 1
[Horse from king and two shares of provender . W 40 a 3
[His land to be free . . . . . . . W 40 a 4
[Has a steer from every booty of the household . W 40 a 5
[Has gobr of all the landmaer's daughters . . W 40 a 6
[Has twenty-four pence from every server entering office . . . . . . W 40 a 7
[Distributes gwestva silver . . . . . W 40 a 9
[He tests liquors in the court . . . . . W 40 a 10
[Has one-third of the dirwy and camlwrw of the 'food and drink' servants . . . . W 40 a 11
[Penalty for violating the general protection proclaimed by him . . . . . W 40 a 13
[Participates in twenty-four offices of court . W 40 a 17
[Has two parts of skins of cattle killed in kitchen W 40 a 18
[Has fee for every office conferred, except principal offices . . . . . W 40 a 20
[Hart skin from Chief Huntsman to make vessels before sharing of skins in October . W 40 b 1
[Has one man's share of grooms' silver . . W 40 b 5
[Serves king and two next to king on three chief festivals . . . . . W 40 b 6 + V 6 a 1
His share of ale, bragod, and mead . . . . 6 a 2
Occasion on which he gets one-third of dirwy and camlwrw . . . . . 6 a 5
Keeps king's share of spoil, and has ox or cow when divided . . . . 6 a 9
He is to swear for the king
One of the three who maintain the status of a court
in the king's absence

Of the Judge of the Court.
In receiving horse from king, gives no silver to Chief Groom
One man's share of the daered silver
He administers gratuitously in every court case
He declares the status of every officer and office
His fee for showing status and duty
Has two shares of judges' legal fee
Has two men's share of spoil even if absent
Opposing the judge's decision
Has four legal pence from every cause of that value
One of the king's three indispensable persons
Fee payable to judges when land is meered
Fine for 'going into law' without his leave
Knowledge required of every would-be judge
His regular gift from the queen
Horse from king and two shares of provender
Horse in the same stall as king's horse
Groom of the rein attends on him with horse at his will
His land is to be free
His small presents when his office is pledged to him
Presents from the bard when he shall win a chair
Fee from successful defendant in suit of sarhad and theft
Has tongue from king's present and all tongues from court, and the reason
King supplies place of tongue with thigh of the Smith's beast

1 See note in translation of text at this point, p. 159.
One of the three who maintain the status of a court in king’s absence
Free from ebediw and the reason

Of the Falconer.
Occasion whereon king does him three services.
Thrice that night the king personally serves him with food.
His place at a banquet.
Hart skin in October from Chief Huntsman and for what purpose.
Thrice only he drinks in hall lest hawks be neglected.
Horse from king and two shares of provender.
Death of his horse in the chase.
He gets every male hawk.
He gets every sparrow-hawk’s nest found on land of court.
Food and mead in his lodging.
Period wherein he need give no answer in a suit.
Annual gwestva on king’s taeogs.
Crone or four legal pence from every taeogtrev for hawks’ food.
His land to be free.
Occasion whereon king rises to receive him.
He gets heart of every animal killed in kitchen.
Household and apparitor alone can distrain upon him.

Of the Chief Huntsman.
Ox skin in winter from Steward to make leashes.
Huntsmen hunt for king’s benefit till Dec. 1.
Ditto for themselves till Dec. 9.
King reviews his dogs, &c., on Dec. 9.
Till Dec. 9 court officer alone can sue Chief Huntsman.
No officer can postpone suit of another officer.
His share of the skins.
ANALYTICAL SUMMARY

After skin-sharing huntsmen quarter on king's taeogs till Christmas 8 a 13
Their place in the hall 8 a 17
Three hornfuls of mead and from whom 8 a 19
Sparrow-hawk from Falconer every Michaelmas 8 a 21
Mess and hornful of mead in his lodging 8 a 23
One-third of dirwy, camlwrw, ebediw and their daughters’ gobr from the huntsmen 8 a 24
Huntsmen with king from Christmas till hind hunt in spring 8 b 1
Period wherein Chief Huntsman gives no answer in suit 8 b 3
Horse from king and two shares of provender 8 b 7
His oath 8 b 8
His fees from huntsmen 8 b 10
His duty and share of the spoil in foraying 8 b 12
Cow skin between June and September from Steward 8 b 15

Of the Chief Groom.
Ox skin in winter, cow skin in summer from Steward before skin-sharing, and for what purpose 8 b 20
Chief Groom, Chief Huntsman and Footholder do not sit by the partition 8 b 24
He get legs of oxen killed in kitchen with salt 9 a 1
Two men’s share of groom’s silver 9 a 3
He has old saddles and bridles of king’s steed 9 a 4
Grooms have wild colts from king’s third of spoil 9 a 6
Hands over king’s present of horse and provides saddle 9 a 8
Receives four pence of every horse so given except three 9 a 10
Method of tying saddle on jester’s horse when given 9 a 13
Three vessels of drink, and from whom 9 a 15
Land free, horse from king, and two shares of provender 9 a 18
His place and that of grooms with him in hall 9 a 20
He distributes stables and provender 9 a 21
One-third of grooms' dirwy and camlwrw 9a 23
He gets king's furred caps and gilded spurs 9a 24
Food and ale for his provision 9b 2

Of the Page of the Chamber.
He has all the king's old clothes except his Lenten garment 9b 3
No fixed place in the hall, as he keeps king's bed and is his messenger between hall and chamber 9b 7
Land free and share of gwestva silver 9b 10
He spreads the kings's bed 9b 11
Horse from king and two shares of provender 9b 11
His share of the booty 9b 13

Of the Fifteen Officers of Inferior Rank.
Of the Bard of the Household.1
His share of the spoil when present 9b 15
He sings the 'Monarchy of Britain' in front of the host 9b 17
The number of songs when soliciting 9b 19
His land free, and horse from the king 9b 22
He sings second in the hall 9b 23
His place in the hall 9b 24
Gifts from king and queen 9b 25

Of the Status of the Fifteen Inferior Officers.
A list of the fifteen 10a 3
These fifteen of same status, and same status as to their daughters 10a 8
Their sarhâd, galanas, and ebediw 10a 10
Their daughters' gobr, cowyll, and agweddi 10a 14

1 This section on the Bard of the Household should rightly follow the next as in U and X (see Anc. Laws I. 660, n. 9). This peculiarity of V and W shows the influence of the Book of Blegywryd.
Agweddi of a daughter of one of these who elopes without consent of her kindred. 10 a 17
Likewise every free man's daughter who so elopes. 10 a 20

**Of the Doorkeeper of the Hall.**
Occasion whereon he suffers sarhâd without compensation. 10 a 22
Wittingly preventing officers from entering. 10 a 25
He has a vessel to hold his liquor. 10 b 5
Liquor of Steward and waiters brought to his vessel. 10 b 6
He takes charge of the Liquor of the Apostles. 10 b 7
Dries skins of cattle killed in kitchen. 10 b 8
He gets penny for every skin when shared. 10 b 10
Land free and horse from king. 10 b 11
One man's share of gwestva silver. 10 b 12

**Of the Doorkeeper of the Chamber.**
Land free and horse from king. 10 b 14
Legal liquor and share of gwestva silver. 10 b 15

**Of the Groom of the Rein.**
He gets old saddles, &c., of king. 10 b 17
Land free and horse from king. 10 b 20
Leads king's horse from and to its stable. 10 b 21
Holds king's horse when he mounts, &c. 10 b 22
One man's share of wild colts taken in foray. 10 b 23

**Of the Court Physician.**
His place in the hall. 10 b 25
Land free and horse from king. 11 a 1
Services for the king's household to be gratuitous. 11 a 2
His fee for attending a mortal wound. 11 a 5
The three mortal wounds and their worth; also worth of cranium bones. 11 a 7

**Of the Butler.**
His land free and horse from king. 11 a 17
He gets legal liquor, which is defined. 11 a 18
Of the Mead Brewer.
His land free and horse from king .......... II a 22
One man's share of gwestva silver .......... II a 23
He gets third of wax from mead vat .......... II a 24
How the other two-thirds are distributed .. II a 25

Of the Cook.
He gets certain skins and entrails of cattle ... II b 3
Porter has rectum and milt .................. II b 5
He gets tallow and skimming ................ II b 6
A particular tallow excepted ................ II b 7
Land free and horse from king ............. II b 9

Of the Silentiary.
He gets four pence from the dirwy and camlwrw payable for breaking silence .. II b 11
Share from officers for every distribution ... II b 13
Land free, share of gwestva silver, and horse from king ................ II b 14
Fee from land maer on his appointment .... II b 16

Of the Footholder.
His place and dish ................................ II b 19
He lights first candle before king .......... II b 20
Mess of food and liquor ..................... II b 22
Land free, horse from king, and share of gwestva silver ................ II b 24

Of the Server of the Court.
Land free, horse from king, and share of gwestva silver ................ II 2 a 1

Of the Queen's Steward.
Horse from queen ................................ II 2 a 4
His share of the gwestva silver ............. II 2 a 5
He has care of food and drink in the chamber ... II 2 a 8
He tests liquors of chamber and shows all their places ..................................... II 2 a 9

Of the Chambermaid.
She gets queen's clothing except her Lenten garment II 2 a 11
ANALYTICAL SUMMARY

Land free and horse from queen . . . . 12 a 13
She gets queen's old bridles and apparel . . 12 a 15
She gets share of gwestva silver . . . . 12 a 16

Of the Queen's Groom of the Rein.
His land free and horse from queen . . . 12 a 17

Note on the Status of a Court.
Priest, Steward, and Judge together preserve status
of court although king be absent . . . . 12 a 19

Of other Officers connected with the Court.¹

Of the Maer and Canghellor.
They keep the king's waste . . . . 12 a 22
King's fee when these offices are pledged . . 12 a 23
Maer may bring three persons to banquet in hall 12 a 25
Maer distributes household when in quarters . 12 b 1
Maer accompanies household on foray with three men 12 b 2
Maer has progress among king's taeogs with three
men twice annually . . . . . . 12 b 4
These officers are never to be Chiefs of Kindred 12 b 5
Maer demands all king's dues from his maership . 12 b 6
They are entitled to certain thirds from the taeogs 12 b 8
Maer divides and apparitor chooses for king . 12 b 13
Procedure in case where maer cannot maintain a house 12 b 14
Their share of spoil which has been legally forfeited . 13 a 1

Of the Canghellor.
He holds king's pleas . . . . . . 13 a 5
He places cross and restriction in every suit . . 13 a 6
His place on three great festivals if king holds court
in his district . . . . . . . 13 a 7
His gifts from king on taking office . . . . 13 a 10
How. maer and canghellor shared taeogs' goods in
Howel's time . . . . . . . 13 a 12

¹ In the Book of Gwynedd, where the classification of officers
differs somewhat from that of the Books of Blegywryd and Cyvnerth,
these are called 'officers by custom and usage' (Anc. Laws I.
p. 58).
Of the Apparitor.

His land free, and mess from court ........................................ 13 a 17
His place while king eats and for what purpose ................................ 13 a 18
His place and duty after the king's meal .................................... 13 a 20
He has legal liquor, which is here defined .................................. 13 a 22
He has shanks of every steer from court .................................. 13 b 1
He has clothing, &c., on ninth day before calends of winters .......... 13 b 2
No linen-woolsey to be in his trowsers ...................................... 13 b 5
Length of his clothes ............................................................. 13 b 6
He has clothing, &c., on calends of March, and a bonnet on three chief feasts ......................................................... 13 b 7
He shares between king, maer, and canghellor ................................ 13 b 9
He has the odd sheaf of certain taeogs ...................................... 13 b 11
He has the headlands in certain cases ...................................... 13 b 13
His share from the marwdys ..................................................... 13 b 15
His share from house he visits on king's business ....................... 13 b 19
The length of his bill and the reason ....................................... 13 b 21
His share of the spoil .............................................................. 13 b 22
His possessions at king's mercy after his death .......................... 13 b 23
His sarhâd when seated during king's pleas ................................ 13 b 24
The summons of an apparitor ................................................... 14 a 1
Denial of apparitor's summons ................................................ 14 a 3

Of the Smith of a Court.

He has the heads without tongues and the feet of cattle killed in kitchen ................................................................. 14 a 6
His maintenance and that of servant from court ......................... 14 a 8
He does work of court gratuitously except three works ............... 14 a 8
He has the ceinion of a banquet .............................................. 14 a 11
He has four pence from every prisoner off whom he removes irons .... 14 a 12
His land free, and legal liquor, here defined .............................. 14 a 13
He is one of the three who receive legal liquor .......................... 14 a 17
No smith allowed in his cymwd without his leave ....................... 14 a 18
He has like freedom in grinding at the mill as the king ............... 14 a 20
He has gobrs of daughters of the smiths under him 14 a 21
His ebediw 14 a 22
His daughter's gobr, cowyll, and agweddi 14 a 23

Of the Porter.
He has his land free 14 b 1
His house is in castle behind door 14 b 1
His maintenance from court 14 b 2
His share of the fuel coming through the door 14 b 3
His share of swine and cattle from the spoil 14 b 8
He has milt and rectum of cattle slain in kitchen 14 b 15
He has four pence from prisoners lawfully imprisoned in court 14 b 17

Of the Watchman.
He is to be a bonheddig gwlâd and the reason 14 b 19
He has his food in the court and when 14 b 21
His portion of food for morning meal 14 b 23
He has aitch-bone of steers slain in kitchen 14 b 24
His land free and clothing twice a year from king 15 a 1
He has shoes and stockings once a year from king 15 a 2

Of the Land Maer, or Maer of the Dunhil.
He has the suet and lard from the court 15 a 3
He has skins of certain cattle killed in kitchen 15 a 5
He has gobrs of the daughters of maertrev men 15 a 7
Occasion whereon his sarhâd is not compensated 15 a 7
His sarhâd and galanas 15 a 11

Of the Chief of Song.
His place in the hall 15 a 14
His land is to be free 15 a 15
He sings first in the hall 15 a 15
He has a gift from virgins on their marriage 15 a 16
A chief of song is a bard when he shall have won a chair 15 a 20
No bard except from border gwlad to solicit within Chief of Song's jurisdiction without his leave 15 a 21
He is exempt from king’s prohibition of giving chattels. 15 a 23
His three songs at king’s wish. 15 a 25
At queen’s wish the bard sings three songs softly. 15 b 3

OF THE CHASE.

Of Hounds.
Worth of king’s covert hound from a cub to the time it is trained. 15 b 6
Worth of king’s greyhound ditto. 15 b 11
Worth of a breyr’s covert hound. 15 b 16
Worth of a breyr’s greyhound. 15 b 17
Worth of a taeog’s cub of whatever breed till it is set free. 15 b 18
Worth of a cur. 15 b 23
Worth of a shepherd dog. 15 b 24
Owner’s procedure if shepherd dog be doubted. 15 b 25
Destroying eye or tail of king’s covert hound. 16 a 3
Destroying a rambling dog. 16 a 6
No legal worth exists for a hound. 16 a 8
What has no legal worth must be appraised. 16 a 9

Of Stags.
Meddling with king’s hart in season. 16 a 11
Worth of stag and hind. 16 a 12
Twelve privileged pieces in king’s hart in season. 16 a 13
Camlwrw for every piece. 16 a 17
Sum of camlwrws for king’s hart in season. 16 a 18
No privileged pieces in royal hart except from Cirig’s Festival to Dec. 1. 16 a 19
Royal hart not a hart in season except in period it contains privileged pieces. 16 a 21

Of Hunting.
King’s stag killed in breyr’s trev in morning. 16 a 22
Ditto at midday. 16 b 4
Ditto during the night. 16 b 7
A free man hunting with covert hounds. 16 b 11
ANALYTICAL SUMMARY

Killing hart on another's land .......... 16 b 14
Traveller hunting from a road .......... 16 b 17

LAWS OF THE GWLAD

Preface .......... 16 b 21

THE THREE COLUMNS OF LAW .......... 17 a 1

I. Nine Accessaries of Galanas; their denial .......... 17 a 4
Denial of wood and field .......... 17 a 17

Notes on Payment for Galanas.
Homicide implies sarhâd and galanas .......... 17 a 20
Payment of sarhâd .......... 17 a 22
Sharing of galanas payment .......... 17 a 25
Same generations pay to same .......... 17 b 12
Nine degrees of kindred specified .......... 17 b 15
'Members' of the degrees .......... 17 b 22
Definition of nephew .......... 17 b 23
Definition of uncle .......... 17 b 25
The amount of each one's share .......... 18 a 2
Immediate heirs neither pay nor receive .......... 18 a 8
Certain kinds of kinsmen neither to pay nor receive,
neither to avenge nor to be avenged .......... 18 a 14

II. Nine Accessaries of Fire; their denial .......... 18 a 22

III. Nine Accessories of Theft; their denial .......... 18 b 6

THE NINE CREDIBLE WITNESSES .......... 18 b 19
Three additional credible persons .......... 19 a 19

THE WORTH OF LIMBS, &C.
Hand, foot, eye, lip, ear with loss of hearing, nose .......... 19 a 24
Ear without loss of hearing .......... 19 b 2
Testicles of same worth as all the above .......... 19 b 4
Tongue worth all members mentioned so far .......... 19 b 5
All members reckoned together are worth £88 .......... 19 b 7
Finger, thumb, nail .......... 19 b 9
Extreme, middle and nearest joints of finger .......... 19 b 12
Foretooth = its own worth + that of conspicuous scar... 19b 17
Backtooth ... ... ... ... ... ... ... ... 19b 20
Worth of human blood ... ... ... ... ... 19b 21
The three conspicuous scars and their worth ... 19b 25
The eyelid ... ... ... ... ... ... ... ... ... 20a 4

GALANASES, SARHÂDS, &C.
Maer and Canghellor, their galanas ... ... 20a 8
Their sarhâd and ebediw ... ... ... ... 20a 10
Gobr, cowyll and agweddi of their daughters ... 20a 12
Agweddi of a daughter who elopes of theirs or of a principal officer of the court ... 20a 14
Sarhâd of a king's domestic (teuluwr) ... 20a 18
Sarhâd of a breyr's domestic ... 20a 20
Chief of Kindred, his galanas and sarhâd ... 20a 22
Galanas and sarhâd of one of his kin ... 20a 25
Breyr without office, his galanas and sarhâd ... 20b 3
An innate bonheddig, ditto ... 20b 6
Definition of innate bonheddig, viz. a Cymro ... 20b 9
Murder of a breyr's innate bonheddig ... 20b 12
King's share of every galanas, and why ... 20b 14
King's taeog, his galanas and sarhâd ... 20b 18
Breyr's taeog, ditto ... 20b 20
King's alltud, ditto ... 20b 22
Breyr's alltud, ditto ... 20b 25
Taeog's alltud, ditto ... 21a 1
Personal assault constitutes sarhâd ... 21a 4
Additional payments for hair ... 21a 6
How status is to be determined ... 21a 9

OF BONDMEN.
Worth of well-formed transmarine bondman ... 21a 11
Worth if maimed, too old, or too young ... 21a 13
Worth if non-transmarine, and the reason ... 21a 15
If a freeman strike a bondman ... 21a 18
If a bondman strike a freeman ... 21a 24
The protection (nawd) of a bondman ... 21b 2
Connexion with bondwoman without her lord's leave 21b 3
CAUSING THE PREGNANCY OF A BONDWOMAN 21 b 5
ALTTUD ALONE NOT ENTITLED TO AUGMENTATIONS 21 b 10
DEFINITION OF AUGMENTATIONS 21 b 12
SARHÂD OF A BONDWOMAN 21 b 13
SARHÂD OF BONDWOMAN WORKING NEITHER AT SPADE NOR QUERN 21 b 14

OF WAYLAYING.
DOUBLE GALANAS AND DIRWY FOR WAYLAYING 21 b 16
DENIAL OF WAYLAYING, MURDER, OR OPEN ATTACK 21 b 19
OPEN ATTACK IMPLIES NOT LESS THAN NINE MEN 21 b 21

OF LAND.
OF MEERING.
The order of precedence in meering land 21 b 23
Definition of prior conservancy 21 b 25
Contention between two trevs as to boundary 22 a 1
TREV MEERING TO ANOTHER NOT TO TAKE RHANDIR THEREFROM 22 a 6
King's fee for meering between two trevs 22 a 8
Judges' fee from person to whom land is adjudged 22 a 9
King's fee from every rhandir when giving investiture 22 a 11

OF SUITS AS TO LAND AND SOIL 22 a 13
Procedure called 'verdict of a gwlad after defence' 22 a 14
In case of dispute as to meering of lands and trevs,
who are to meer first (cf. 21 b 23) 22 a 23
Definition of occupation (cf. 21 b 25) 22 b 4
Definers of meers for court and church 22 b 5

OF THE TIMES WHEREIN TO MOVE A CLAIM.
One of the two ninth-days, viz. Dec. 9 and May 9 22 b 8
Claim on Dec. 9, judgment before May 9 22 b 13
Otherwise, another claim on following May 9 22 b 14
After this, law is open when king shall will 22 b 16

OF DADANNUDDS.
The three dadannudds of land 22 b 18
Procedure in the case of the dadannudds 22 b 20
What alone entitles to dadannudd 23 a 4
A proprietary heir alone can cancel dadannudd adjudged.
Proprietary heirs cannot legally eject one another.
Of lawful heirs, the eldest brother alone is proprietary heir to dadannudd of the whole.
Eldest brother takes dadannudd of the whole for his brothers.
Brothers demanding jointly receive jointly.
No need to wait a ninth day for meering land.
Or for proprietor against non-proprietor.

The inheritance, gift, transfer, and loss of land.

Three times is land shared among kinsmen.
The youngest brother's share.
The shares of the other brothers, and mode of sharing.
No re-sharing except to one who has not chosen.
Neglecting the king's summons.
Investiture fee cancels ebediwy.
Case where law is shut.
Claim by kin and descent.
Payment for custody of land.
King's gift of land not to be cancelled by his successor.
Transfer of father's trev during life.
Claim of land through distaff.
Church with churchyard and priest saying mass frees a taeogtrev.
Where breyr's son shares with taeog's son.
How joint land is to be held.
Three cases wherein father's trev is forfeited.
Land inheritable not through childless co-heir, but through the childless co-heir's parent.
King inherits land of one who dies without heir of his body or a co-heir to a third cousin.
Three kinds of prid on land.
No re-sharing except to one who has not chosen (cf. 23 b 14).
ANALYTICAL SUMMARY

**Triads on land and inheritance.**

<table>
<thead>
<tr>
<th>Triad</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three lawful inheritances</td>
<td>25 a 9</td>
</tr>
<tr>
<td>Three means of suing land</td>
<td>25 a 10</td>
</tr>
<tr>
<td>Three wrong possessions</td>
<td>25 a 20</td>
</tr>
<tr>
<td>Three kinds of status</td>
<td>25 b 3</td>
</tr>
<tr>
<td>Three qualifications proper to every one</td>
<td>25 b 5</td>
</tr>
</tbody>
</table>

**Land measurements.**

- Four rhandirs in trev whence king’s gwestva is paid                  | 25 b 11|
- 18 feet in Howel’s rod                                               | 25 b 12|
- Erw is 18 rods long and 2 rods broad                                | 25 b 13|
- 312 erws in rhandir except in case of gorvodtrev; ‘and from those rhandirs land borderers are called in law’ | 25 b 15|
- Three evidences for land                                             | 25 b 19|
- 13 trevs in every maenor, the thirteenth of which is the gorvodtrev  | 26 a 1 |
- Four rhandirs in free trev with or without office, three for occupancy and one for pasturage | 26 a 3 |
- Three rhandirs in taeogtrev with three taeogs in each of two and the third for pasturage | 26 a 6 |
- Seven trevs in a maenor of taeogtревs                                 | 26 a 8 |

**Of meer breach.**

- Breaching a meer on another’s land                                   | 26 a 10|
- River a boundary between two cymwds only in its original channel    | 26 a 12|
- Worth of stone cross, i.e. a boundary mark                           | 26 a 14|
- Breaching meer between two trevs and ploughing a highway             | 26 a 16|
- Breadth of land between two trevs = 1 1/2 fathoms                    | 26 a 19|
- Breadth of land between two rhandirs = 4 feet                        | 26 a 20|
- Breadth of land between two erws = 2 furrows                         | 26 a 21|
- Breadth of king’s highway = 12 feet                                  | 26 a 22|
- Ebediw in case of two lands and one lord                             | 26 a 23|

**Land Dues.**

*The king’s gwestva.*

- Its measure from every trev which pays it                             | 26 a 25|
Its worth in money = £1
Paid in money if not supplied at right time, i.e. winter
Mead paid from trev of maership or canghellorship
Bragod paid from free trev without office
Ale paid from taeogtrev
2 vats of bragod = 4 vats of ale = 1 vat of mead
2 vats of ale = 1 vat of bragod
No silver or provender for horses payable with
summer gwestva

Dawnbwyds.
King has two dawnbwyds yearly from taeogs
The winter dawnbwyd
The summer dawnbwyd

Other Dues.
No maer, canghellor, share, or quarters on free man.
Once a year all join army into a border gwlad if
necessary
Queen’s progress
All must join army always in their own gwlad if
necessary

Taeogs.
Huntsmen, falconers, and grooms have annual
progress among king’s taeogs
Nine buildings for king
Sumpter horses for army
Man, horse, and hatchet at king’s cost from every
taeogtrev to make encampments
Three things taeog not to sell without leave
Three arts forbidden a taeog without leave
Lord’s passivity however to certain time cancels this
rule

Trespass.
Men of bishop or abbot fighting king’s men on teyrn’s
land
## ANALYTICAL SUMMARY

| Bishop's men fighting abbot's men on king's land | 27 b 12 |
| Ploughing land against a lord's interdiction | 27 b 14 |
| Excavating another's land to hide treasure therein | 27 b 22 |
| [Concealing snare on another's land] | W 63 b 17 |
| [Digging kiln pit on another's land] | W 64 a 2 |
| [Building house and cutting its timber on another's land] | W 64 a 5 |
| [Building house only on another’s land] | W 64 a 10 |

### Additional notes on land.

| [Ninth day not necessary to claim church land] | W 64 a 15 |
| [Principal homestead and office not inheritable through mother] | W 64 a 17 |
| [Share of land however inheritable through mother] | W 64 a 19 |
| [Sons of 'bush and brake' woman not entitled to land] | W 64 a 20 |
| [Clearing trees with owner’s permission] | W 64 b 4 |
| [Car-manuring land with permission] | W 64 b 7 |
| [Fold-manuring land with permission] | W 64 b 9 |
| [Breaking fresh soil with permission] | W 64 b 12 |
| [Children of Cymraes who is married to an alltud] | W 64 b 15 |
| [Origin of 'cattle without surety'] | W 64 b 18 |

### Miscellaneous Notes.

| [The law of a bruise] | W 64 b 21 |
| [Chattels taken by stealth from a legal guardian] | W 65 a 8 |
| [A guardian losing chattels] | W 65 a 20 |
| [Law as to gold] | W 65 b 3 |
| [Law as to silver] | W 65 b 5 |
| [Case of admitted theft which goes unpunished] | W 65 b 7 |
| [Case of intestate's house not a marwdy] | W 65 b 15 |
| [Case of animal rising in worth in one day] | W 65 b 17 |
| [How stallions and greyhounds lose their status] | W 65 b 21 |
| [Eight packhorses of a king] | W 66 a 1 + V 29 a 1 |
OF TAME AND WILD ANIMALS.

Of a Horse.

Its worth from a colt to day it is caught and bridled  29 a 3
Worth of a stallion fed six weeks over a stall  29 a 19
How stallions and greyhounds lose their status (cf.
  W 65 b 21)  29 a 20
Worth of stallion's tail hair  29 a 21
Cutting off stallion's tail  29 a 23
Worth of stallion's eye and ear  29 b 1
Worth of a rowney and its parts  29 b 2
Worth of a palfrey and its parts  29 b 8
Worth of a working horse or mare  29 b 10
Teithi of a working horse or mare  29 b 12
Borrowing a horse and injuring it  29 b 15
Denial of killing stallion or palfrey stealthily  29 b 22
Worth of stud mare, its tail hair, ear and eye  29 b 24
Riding another's horse without leave of owner  30 a 2
Horse seller responsible for three disorders  30 a 7
Horse buyer responsible for external blemish  30 a 10
Horse seller responsible for horse grazing, drinking,
  and its being non-restive  30 a 11
Protecting horse against thieves  30 a 15
Protecting cow against thieves  30 a 19

Of a Cow.

Its worth from a calf until it is worth sixty pence  30 a 22
Worth of horn, eye, ear, and tail of cow or ox  30 b 19
Worth of a cow's teat  30 b 21
Selling cow with unproductive teat  30 b 22
Three ways of paying for a cow's teithi  31 a 4
Measure of vessel for holding cow's milk  31 a 6

<table>
<thead>
<tr>
<th>Measure of vessel paid for every milking—</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Of oatmeal from April to Cirig's Day</td>
</tr>
<tr>
<td>(b) Of barley meal from that till August</td>
</tr>
<tr>
<td>(c) Of wheat meal from August till calends of December</td>
</tr>
</tbody>
</table>

  31 a 10
Of a Bull.
Its worth from a calf until it is worth sixty pence
Teithi of an ox
If without teithi, let one-third be restored to its buyer
Steer seller answerable for three disorders
Calf or yearling seller answerable for the scab
Time when ox and cow are in their prime
Unknown beast in a trevgordd killing a steer
Worth of a steer’s tooth, and that of a working horse

[Of a Sheep.
Its worth from a lamb until it is worth four legal pence
Worth of its teat
Its teithi
Worth of its tooth and eye
Sheep seller answerable for three diseases

[Of a Goat.
Its worth until it is worth four curt pence
Worth of its teat = two curt pence
Its teithi
Worth of its tooth and eye = one curt penny
Cattle dealer to swear with reference to mange

[Of a Pig.
Its worth until it is worth [twelve] legal pence
Three special animals without augmentation or diminution
Its worth until it is worth thirty pence
An autumn born sow
Swine seller answerable for three diseases
Swine killing a person

Of a Goose.
Its worth until it equals its mother’s worth

Of a Hen
Of a Cock
Of Animals in the Chase, &c.

Worth of hawk's nest .................................................. 32 a 10
Of hawk before mewing and in the mew, and if white after mewing .......................................................... 32 a 10
Worth of falcon's nest .................................................... 32 a 13
Of falcon before mewing, in the mew, and if white after mewing ............................................................ 32 a 13
Worth of a sparrow-hawk's nest ....................................... 32 a 16
Of sparrow-hawk before mewing, in the mew, and if white after mewing .......................................................... 32 a 17
Teithi of every female and male bird .................................. 32 a 19
No dirwy or camlwrw for stealing winged creatures .............. 32 a 21
Stag of same worth and augmentation as an ox ..................... 32 a 25
Hind as a cow; roe as a goat; roebuck as a he-goat; wild sow as a domestic sow .............................................. 32 b 1
No legal worth on a badger, and reason ............................. 32 b 2
No legal worth on a hare, and reason .................................. 32 b 8
Worth of a stallion ......................................................... 32 b 11
Worth of a herd boar ....................................................... 32 b 12
Worth of a bull of a trevgordd ........................................... 32 b 14
No legal worth on wolf, fox, and other mischievous animals .................................................................................. 32 b 16
Worth of every eatable animal except swine ......................... 32 b 19

Teithi.

Of a man ................................................................. 32 b 21
Of a woman ............................................................... 32 b 23
Of violence ................................................................. 32 b 25

Of Bees.

Their origin from Paradise ................................................ 33 a 1
Worth of a mother-hive and its swarms ............................... 33 a 5
Worth of a mother-hive after exit of each swarm .................. 33 a 8
Worth of swarm before being on wing .................................. 33 a 12
Finding a swarm on bough on another's land ....................... 33 a 15
Finding a hive on another's land ....................................... 33 a 18
When swarms (including a wing-swarm) assume the status of a mother-hive ...................................................... 33 a 21
ANALYTICAL SUMMARY

Of a Cat.
Killing a cat which guards king's barn ........................................... 33 b 1
Worth of any other cat ........................................................................ 33 b 6
Worth of a cat's teithi ......................................................................... 33 b 7
Teithi of a cat ..................................................................................... 33 b 8

Of a Dog.
No dirwy or camlwrw for stealing a dog .............................................. 33 b 13
Denial of a dog ..................................................................................... 33 b 14
Killing a dog in self-defence ............................................................... 33 b 16
A dog drawing blood ........................................................................... 33 b 19
Penalty for not destroying a vicious dog which offends thrice ......... 33 b 23
No reparation for a mad dog's mischief ............................................. 34 a 2
Law of theft not applicable for stealing dogs ..................................... 34 a 3

OF CORN DAMAGE AND IMPOUNDAGE.
Payment to be made for damaged corn ............................................. 34 a 5
A fold steer impounded ....................................................................... 34 a 8
A fettered horse ................................................................................... 34 a 9
A horse free of restraint ..................................................................... 34 a 11
If taker unfetters a horse caught upon the corn ......................... 34 a 12
A legal herd of swine ......................................................................... 34 a 15
Definition of legal herd of swine ....................................................... 34 a 20
A legal flock of sheep ......................................................................... 34 a 21
Definition of legal flock of sheep ....................................................... 34 a 24
A lamb ................................................................................................. 34 a 25
Goats and kids ................................................................................... 34 b 2
Geese ................................................................................................ 34 b 3
Geese damaging corn through cornyard or barn ......................... 34 b 7
A hen or cock in flax garden or barn ............................................... 34 b 10
A cat mousing in flax garden ............................................................. 34 b 15
Calves in corn .................................................................................... 34 b 17
Payment after polluted oath .............................................................. 34 b 19
Taker not responsible for animal killed by another in his corn or hay 34 b 24
OF SURETIES.

Denial of a surety ............................................. 35 a 4
Denial of a suretyship ......................................... 35 a 7
Three ways whereby a surety is exonerated ............. 35 a 12
Time given a surety to recognize his suretyship .... 35 a 17
Time given a surety to prepare payment ................. 35 a 18
Three ways whereby time is postponed ................. 35 a 20
Surety to convey distress with the plaintiff .......... 35 a 23
Surety's oath who admits and denies in part .......... 35 b 1
Three such sureties not entitled to such oath ...... 35 b 3
All chattels, save those given by lord, may be pledged 35 b 11
Surety's time to pay in case of living chattels .... 35 b 13
Surety's time to pay in case of inanimate chattels ... 35 b 20
If surety dies before payment of debt ................. 36 a 4
Lord's opposition to a surety not recognized in law . 36 a 12
Surety to enforce his claim on debtor's heirs .... 36 a 13
Debts are payable at once save in three principal feasts .... 36 a 18
Certain who cannot be sureties without their lord's consent .......... 36 b 1
Son to succeed father in his suretyship ............... 36 b 8
No one to be both debtor and surety ..................... 36 b 11
Lord is surety for chattels without surety ........... 36 b 16
Debasng the status of a pledge ......................... 36 b 17
Giving large thing in pledge for small ............ 36 b 23
Pound in pledge for penny (cf. 36 b 17) .............. 37 a 4

OF CONTRACT.

Every cause according to its contract ................ 37 a 6
No contract without contract men ...................... 37 a 6
Contract to be abjured like suretyship ............... 37 a 7
No contract to be made for another without his leave 37 a 8
Contract is stronger than law ............................ 37 a 11
A promise before witnesses not deniable unless witnesses fail .... 37 a 13
One's own oath sufficient if no witnesses ........ 37 a 16
### ANALYTICAL SUMMARY

#### OF WOMEN.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gobr of king's daughter and her cowyll</td>
<td>37 a 18</td>
</tr>
<tr>
<td>Her agweddi</td>
<td>37 a 20</td>
</tr>
<tr>
<td>Agweddi of breyr's daughter who elopes</td>
<td>37 a 21</td>
</tr>
<tr>
<td>Agweddi of taeog's daughter who elopes</td>
<td>37 a 24</td>
</tr>
<tr>
<td>Agweddi, cowyll, gobr of breyr's married daughter whose husband leaves her before end of seven years</td>
<td>37 a 25</td>
</tr>
<tr>
<td>Same in case of a taeog’s daughter</td>
<td>37 b 5</td>
</tr>
<tr>
<td>Sharing if separated after end of seven years</td>
<td>37 b 7</td>
</tr>
<tr>
<td>Case of separation by death</td>
<td>37 b 11</td>
</tr>
<tr>
<td>Sarhâd of a married woman</td>
<td>37 b 13</td>
</tr>
<tr>
<td>Sarhâd and galanas of married man; wife has one-third of sarhâd</td>
<td>37 b 14</td>
</tr>
<tr>
<td>Free man's wife gives and lends certain things without his consent</td>
<td>37 b 17</td>
</tr>
<tr>
<td>Taeog’s wife cannot give (except one thing) or lend (except two things) without his consent</td>
<td>37 b 21</td>
</tr>
<tr>
<td>Elopement of a pure maiden]</td>
<td>V 37 b 25 + W 79 b 4</td>
</tr>
<tr>
<td>[Elopement of a woman]</td>
<td>W 79 b 7</td>
</tr>
<tr>
<td>[Rape and payments therefor]</td>
<td>W 79 b 10</td>
</tr>
<tr>
<td>[Denial of rape and woman’s procedure]</td>
<td>W 79 b 13</td>
</tr>
<tr>
<td>[Oaths in a denial of rape]</td>
<td>W 79 b 18</td>
</tr>
<tr>
<td>[Three causes whereby a woman leaves her husband without loss of agweddi</td>
<td>W 79 b 20</td>
</tr>
<tr>
<td>[Three things retained by a guilty abandoned wife]</td>
<td>W 80 a 2</td>
</tr>
<tr>
<td>[How cowyll may be divided]</td>
<td>W 80 a 5</td>
</tr>
<tr>
<td>[Woman has wynebwerth thrice from unfaithful husband]</td>
<td>W 80 a 7</td>
</tr>
<tr>
<td>[Swearing virginity against denial thereof]</td>
<td>W 80 a 10</td>
</tr>
<tr>
<td>[Three oaths given by a scandalized wife]</td>
<td>W 80 a 15</td>
</tr>
<tr>
<td>[Who gives a woman in marriage is to take surety for her gobr]</td>
<td>W 80 a 19</td>
</tr>
<tr>
<td>[Who takes an eloping woman into his house to be surety for her gobr]</td>
<td>W 80 a 21</td>
</tr>
</tbody>
</table>
[Gobr of a female alltud ................................................. W 80 b 3
[Chief of Song receives gobrs of bards’ daughters .............. W 80 b 4
[Protection of a bondman (cf. V 21 b 2) .......................... W 80 b 5
[Protection of a land maer ............................................ W 80 b 6
[Sarhâd of bondwoman who works neither at spade nor quern (cf. V 21 b 14) ............................................. W 80 b 7
[For adultery man pays 120 pence wynebwerth ................... W 80 b 10
[Sharing of furniture between man and wife who separate before end of seven years ........................................... W 80 b 12
[Wife to wait nine days in house for her share .................... W 81 a 12
[Woman declaring her pregnancy at husband’s death .............. W 81 a 14
[Violation of two women by two men .............................. W 81 a 20
[Retention of eloping woman beyond seven days .................. W 81 b 5
[Eloping woman of full age complaining after desertion ......... W 81 b 10
[Woman complaining of faithless paramour ........................ W 82 a 5
[Oaths in denial of rape; penalty if not denied ................... W 82 a 12
[Augmentations of man’s sarhâd for seduction of his wife .......... W 82 a 21
[The law of nursing during a year .................................... W 82 b 1

[Misclelanies.

[King’s vat of mead and the wax ..................................... W 82 b 5
[Measure of the vat of mead .......................................... W 82 b 9

[Of Worth of Skins.

[Ox, cow, stag, hind, otter ......................................... W 82 b 12
[Beaver ........................................................................... W 82 b 14
[Marten ........................................................................... W 82 b 15
[Stoat ............................................................................... W 82 b 16
[Sharing of eatable wild animal killed on another’s land (cf. W 90 a 14) ................................................ W 82 b 17
[Taeogs responsible for their guestmen’s chattels ................. W 82 b 20
[King’s supperer’s fee to the servants ............................... W 83 a 5
ANALYTICAL SUMMARY

[Fore-sitter of a cantrev, viz. footholder; his due to king] W 83 a 7
[Foreigner dying on another’s land; his death-clod and ebediw] W 83 a 9

[Of Denials.]
[Horse burden] W 83 a 14
[Worth of six score pence] W 83 a 16
[Worth of a pound] W 83 a 17
[Family man’s annual cyvarwys is a pound] W 83 a 19

[Of Ebediws.]  
[Every free man and servant of a lord] W 83 a 21
[Taeog; taeog with church on his land] W 83 b 2
[Male cottar] W 83 b 4
[Female cottar] W 83 b 5
[Chief of Kindred does not pay his own ebediw] W 83 b 6
[Son not to succeed father as Chief of Kindred] W 83 b 9
[Women caught in adultery loses agweddi, the chattels being brought to husband by her kindred] W 83 b 11

[Of Accusations of Theft.]
[‘Full denial against full information’] W 83 b 14
[How to accuse of theft legally] W 83 b 20
[Ceremony of information through church] W 84 a 6

[WORTH OF BUILDINGS, TREES, UTENSILS, &C.]

[Of Buildings.]  
[Winter house; its roof-tree, forks, benches, upper benches, stanchions, doors, outer doors, lintels, sills, side posts] W 84 a 16
[Penalty for uncovering a winter house] W 84 b 1
[Autumn house with or without auger-hole] W 84 b 3
[Summer house] W 84 b 5
[Fork of summer or autumn house = two legal pence] W 84 b 6
[Door-hurdle] W 84 b 8
Ixxxviii  WELSH MEDIEVAL LAW

[Barn; of king, breyr, and king's taeog . . W 84 b 9
[Opening of barns till winter . . . . W 84 b 12
[Piped kiln of king, breyr, king's taeog, breyr's taeog, with legal house over it . . W 84 b 19
[Kiln without a pipe . . . . . . W 85 a 5
[Kindling a kiln-house fire and leaving without pledge . . . . W 85 a 7
[Responsibilities for fire in trev due to negligence W 85 a 11
[Giver and kindler of fire equally responsible . W 85 a 13
[Kindling fire thrice in borrowed house which is burnt . . . . W 85 a 15
[Convicted incendiary becomes saleable thief . W 85 a 18
[Worth of saleable thief . . . . W 85 a 21
[Thief caught burning house forfeits his life W 85 b 1
[Executed thief does not forfeit his chattels W 85 b 2
[No galanas for thief nor recrimination . . W 85 b 6

[Of Trees.
[Yew of saint, oak; he who bores through an oak W 85 b 8
[Mistletoe branch; chief branches of oak . W 85 b 10
[Apple-tree, crab-tree . . . . W 85 b 12
[Hazel, yew of a wood, thorn . . . . W 85 b 14
[All other trees except beech; worth of beech W 85 b 16
[Felling an oak on king's highway . . . . W 85 b 18
[Tree falling across a river . . . . W 86 a 2

[Of Weapons.
[Swords with and without gold and silver . . W 86 a 6
[Shields, blue and their own wood colour . W 86 a 9
[Spear, battle-axe, knife . . . . W 86 a 11

[Of Utensils, &c.
[Buttery, pig-sty, sheep-fold . . . . W 86 a 14
[Millstones and quern . . . . W 86 a 16
[Harp of Chief of Song and its tuning key . . W 86 a 18
[King's harp, plaid, and throwboard . . . . W 86 a 20
[Breyr's harp, tuning key, and plaid . . . . W 86 b 1
[Sleeping pillow . . . . . . W 86 b 3
ANALYTICAL SUMMARY

[Throwboard of whalebone, other bone, hart's antler, steer's horn, wood . . . . W 86 b 4
[Broad axe, fuel axe, hand hatchet . . . . W 86 b 9
[Large and medium auger . . . . W 86 b 12
[Wimble, drawknife, billhook, whetstone . . W 86 b 14
[Coulter, adze, reaping hook, mattock, sickle, shears, comb, hedging-bill, billhook, willow pail, white pail with hoops, baking board, flesh dish, pail of willow wood, sieve . . W 86 b 16
[Spade, willow bucket, broad dish, riddle . . W 87 a 1
[Yew pail, tub, stave churn, vat churn, bowl, liquor bowl, winnowing sheet, pan with feet . W 87 a 2
[Turning wheel, pot-ladle, weeding hook . W 87 a 5
[Skiff . . . . . . . . . . . . . . . . . . W 87 a 6
[Nets (salmon and grayling); a bow net . W 87 a 7
[Coracle . . . . . . . . . . . . . . . . . . W 87 a 10
[Placing net in river on another's land without leave . . . . . . . . . . . . . . . . . . W 87 a 11

[Of Ploughs and Cotillage.

[Breaking plough on another's land . . . . W 87 a 15
[Worth of plough . . . . . . . . W 87 a 17
[Worth of one day's ploughing . . . . W 87 a 18
[Worth of long yoke and its bows . W 87 a 19
[Order of the hires (Ilogeu) . . . . W 87 a 21
[All in taeogtrev to have cotillage before ploughing begins . . . . . . . . . . . . . . . . W 87 b 4
[Death of ox by overploughing; erw of black ox W 87 b 6

[Of Pledges, Borrowing and Lending.

[Pledges lapse after nine days except these— W 87 b 9
[Church implements which should not be pledged W 87 b 10
[And coulter, cauldron, fuelaxe, which never lapse W 87 b 12
[Year and day for gold, coats of mail, and golden vessels, when pledged . . . . . . W 87 b 14
[Law of Borrowing . . . . . . . . W 87 b 16
[Lender to take witnesses; denial of a loan . W 87 b 17
[Law of perjury . . . . . . . . . W 87 b 20

[Of Galanas.
[Fortnight allowed for every gwlad to pay galanas . W 88 a 6
[How dispersed galanas is paid . . . W 88 a 11
[No proper name nor share for kin after fifth cousin . . . . W 88 a 16
[Father's share of his son's galanas . . . W 88 a 17
[Above rule applies in giving and receiving galanas . . . . W 88 a 18
[A spear penny . . . . . . . . . W 88 a 19
[Only kindred to third degree assist poor kinsman in sarhâd payment . . . W 88 a 21
[The dire event of a galanas . . . . W 88 b 4

[Miscellaneous Notes.
[King forbidding his wood; his share of swine . W 88 b 12
[Sarhâd to apparitor sitting in court . . . W 88 b 19
[King's share of spoil . . . . . . . W 88 b 21
[Addressing king unseemly . . . . . W 89 a 4
[Taeog receiving land from king . . W 89 a 7
[Bondman's ebediw to whom king gives land . W 89 a 12
[Pet animal of king's wife and daughter . W 89 a 14
[Pet animal of [breyr's] wife and daughter . W 89 a 16
[Pet animal of taeog's wife and daughter . W 89 a 17
[Free man answering for his alltud . . . W 89 a 20
[Worth of ready-made garment . . . W 89 b 2
[Unintentional blow (cf. V 38 b 8) . . W 89 b 4
[Worth of conspicuous scar attends that of fore-tooth (cf. V 19 b 17) . . W 89 b 7
[Five keys to the office of judge . . . . W 89 b 9
[Destroying meer on another's land (cf. V 26 a 10) W 89 b 15
[Objecting to suspected testimony (cf. V 39 a 1) . W 89 b 18
[Objector to witness before he witnesses, loses suit (cf. V 39 a 4) . . . . . W 90 a 1
ANALYTICAL SUMMARY

[Denial of murder by man in the host] W 90 a 2
[Sarhad to person of four particular gwlad] W 90 a 5
[Amount of the galanas] W 90 a 9
[Dead wild sow on another’s land] W 90 a 11
[Another dead eatable animal (cf. W 82 b 17)] W 90 a 14
[Fox or another uneatable wild animal] W 90 a 15
[Dirwy and camlwrw of court and llan] W 90 a 19
[Fault in churchyard in the place of refuge] W 90 a 20
[Sharing of a llan dirwy, and why so shared] W 90 b 1
[Three things of which maer and canghellor do not get share] W 90 b 8
[Ship wrecked on land of lord and bishop] W 90 b 11
[Sharing when law of distress is applied] W 90 b 13
[One-third of galanas falls on owner of weapon causing death] W 90 b 20
[Chattels taken from time of war to that of peace] W 91 a 1
[Loss of eye whilst two persons are walking in wood] W 91 a 3
[Times between court and llan respecting claim] W 91 a 7 + V 38 a 1

Lord’s time to recollect oath 38 a 2
Priest’s time 38 a 3
Necessary elements in every suit 38 a 5
Perquisite of builder on open land 38 a 7
Gorvodog’s liabilities 38 a 10
Gorvodog’s time to cancel his gorvodogship 38 a 13
Thief placed on sureties not to be destroyed 38 a 14
No responsibility for one’s bondman save for theft 38 a 15
Four requisites in administering justice 38 a 17
Breaking voluntary cotillage 38 a 20
Fencing meadow lands because of swine 38 a 23
Swine in unripe and in ripe corn 38 a 24
Six ways of losing chattels and how to recover them 38 b 4
An unintentional blow (cf. W 89 b 4) 38 b 8
Pledger must be of same worth as the one pledged 38 b 11
Exculpating animals which have damaged corn. 38 b 13
No payment or detention of animals for the worthless straw after a corn damage case is settled 38 b 16
Law of a graft . . . . . . . 38 b 20

Of Witnesses, Testimony, &c.
Objecting to suspected testimony (cf. W 89 b 18) 39 a 1
Objector to witness before he witnesses, loses suit (cf. W 90 a 1) . . . . . . . 39 a 4
When to object to a witness . . . . . . . 39 a 6
A witness as to a witness . . . . . . . 39 a 8
Evidences and witnesses equally effective . . . . . . . 39 a 9
Time for transmarine witness or guarantor . . . . . . . 39 a 11
Time for witness or guarantor from border gwlad 39 a 13
Time for witness or guarantor from same gwlad 39 a 14
Time for witness or guarantor from same cymwd 39 a 15
Objecting to defunct testimony . . . . . . . 39 a 16
Objecting to living testimony . . . . . . . 39 a 18
Counter witnesses, definition of; not to be objected to 39 b 1
Time for calling evidences and why . . . . . . . 39 b 6
Contravening of evidences . . . . . . . 39 b 10

Of Waylaying.
Penalty for waylaying . . . . . . . 39 b 21
Denial of waylaying . . . . . . . 39 b 25
Measure denied in denying ‘wood and field’ . . . . . . . 40 a 3
No waylaying if on lawful road and un Concealed 40 a 7
Waylaying if concealed five legal paces from road 40 a 9
One instance for which hanging and confiscation are due . . . . . . . 40 a 12

Of the Seven Bishop-Houses in Dyved.
The seven Bishop-Houses . . . . . . . 40 a 14
Four abbots to be ordained scholars . . . . . 40 a 17
Ebediw of these four, who pays it and to whom . . . . . . 40 a 19
Mynyw [i.e. St. David’s] free from every due . . . . . . 40 a 22
Two others free because they have no land . . . . . . . 40 a 22
Penalty for sarhâd to one of these abbots . . . . . . . 40 a 24
# ANALYTICAL SUMMARY

## TRIADS

<table>
<thead>
<tr>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three calamitous losses of a kindred</td>
<td>40 b 1</td>
</tr>
<tr>
<td>Three legal periods to avenge dead body</td>
<td>40 b 14</td>
</tr>
<tr>
<td>Three nets of a king</td>
<td>41 a 2</td>
</tr>
<tr>
<td>Three nets of a breyr</td>
<td>41 a 8</td>
</tr>
<tr>
<td>Three nets of a taeg</td>
<td>41 a 11</td>
</tr>
<tr>
<td>Three dirwys of a king</td>
<td>41 a 15</td>
</tr>
<tr>
<td>Three indispensables of a king</td>
<td>41 b 2</td>
</tr>
<tr>
<td>Three things which king shares with none</td>
<td>41 b 3</td>
</tr>
<tr>
<td>Three fours</td>
<td>41 b 6</td>
</tr>
<tr>
<td>Three crimes whereby a man's son loses patrimony</td>
<td>42 a 7</td>
</tr>
<tr>
<td>Three silent ones in session</td>
<td>42 a 11</td>
</tr>
<tr>
<td>Three lawful rests of spear during pleadings</td>
<td>42 a 16</td>
</tr>
<tr>
<td>Three futile expressions during pleadings</td>
<td>42 a 24</td>
</tr>
<tr>
<td>Three worthless milks</td>
<td>42 b 2</td>
</tr>
<tr>
<td>Three sarhâds not expiable if received when drunk</td>
<td>42 b 4</td>
</tr>
<tr>
<td>Three buffets not expiable</td>
<td>42 b 9</td>
</tr>
<tr>
<td>Three women whose sons inherit their mother's trev unopposed</td>
<td>42 b 14</td>
</tr>
<tr>
<td>Three disgraces of a kindred</td>
<td>42 b 22</td>
</tr>
<tr>
<td>Three pieces of flesh of a hundred perplexities</td>
<td>43 a 2</td>
</tr>
<tr>
<td>Three strong scandals of a woman</td>
<td>43 a 7</td>
</tr>
<tr>
<td>Three things prosecuted as theft although not theft</td>
<td>43 a 12</td>
</tr>
<tr>
<td>Three sarhâds of a woman</td>
<td>43 a 14</td>
</tr>
<tr>
<td>Three ways whereby one may object to witnesses</td>
<td>43 a 20</td>
</tr>
<tr>
<td>Three sons who share no land with their brothers</td>
<td>43 a 22</td>
</tr>
<tr>
<td>Three persons whose status rises in one day</td>
<td>43 b 13</td>
</tr>
<tr>
<td>Three legal worths of a foetus</td>
<td>43 b 23</td>
</tr>
<tr>
<td>Three ways whereby a son is affiliated to a father</td>
<td>44 a 6</td>
</tr>
<tr>
<td>Three ways whereby a son is disowned by a kindred</td>
<td>44 a 17</td>
</tr>
<tr>
<td>Three places where the oath of an absolver is not given</td>
<td>44 b 3</td>
</tr>
<tr>
<td>Six persons exempt from the oath of an absolver</td>
<td>44 b 8</td>
</tr>
<tr>
<td>Three vexations of the wise</td>
<td>44 b 11</td>
</tr>
<tr>
<td>Three persons entitled to an advocate in court</td>
<td>44 b 12</td>
</tr>
</tbody>
</table>
Three animals whose acts are not cognizable in law during rutting season.
Three animals with no legal worth.
Three bloods not amenable in law.
Three fires whose results are not cognizable in law.
Three birds whose worth comes to king when they are killed.
Three vermin whose worth comes to king when they are killed.
Three things not to be appraised.
Three legal vessels of generation.
Three free timbers in king’s forest.
Three buffalo horns of king.
Three free huntings in every gwlad.
Three things which prevail over law.
Three names for an apparitor.
Three ways in which silver rod is paid to the king.
Three thrusts not to be redressed.
Three persons not saleable by law.
Three chattels secure without surety.
[Three things common to a gwlad.
[Three modest blushes of a maid.
[Three stays of blood.
[Three unabashed ones of a gwlad.
[Three hearths which act justly for one without lord.
[Three legal needles.
[Three defunct testimonies.
[Three secrets better to confess than conceal.
[Three one-footed animals.
[Three things not to be paid for though lost.
[Three sarhâds of a corpse.
[Three reproaches of a corpse.
[Three scowls not to be redressed.
[Three distrains not to be restored.
[Three things found on road, no need to answer for.

44 b 15
44 b 17
44 b 19
44 b 21
44 b 25
45 a 4
45 a 7
45 a 10
45 a 12
45 a 15
45 a 17
45 a 19
45 a 21
45 a 23
45 b 1
45 b 19
45 b 22
W 102 b 18
W 102 b 21
W 103 a 3
W 103 a 10
W 103 a 12
W 103 a 14
W 103 a 18
W 103 b 4
W 104 a 2
W 104 a 6
W 104 a 9
W 104 a 11
W 104 a 13
W 104 a 16
W 104 a 21
W 104 b 2
ANALYTICAL SUMMARY

[Three persons to whom tongue-wound is paid] W 104 b 4
[Three cases in Howel's law where proof occurs] W 104 b 9
[Three plagues of a kindred] W 104 b 14
[Three things which destroy a contract] W 104 b 17
[Three things which defend person from summons to court] W 104 b 18
[Three persons who receive but do not pay galanas] W 105 a 1
[Sister pays half a brother's share of galanas and receives none] W 105 a 9
[Three throws not to be redressed] W 105 a 11
[Three persons who impoverish a gwlad] W 105 a 13
[Three strong ones of the world] W 105 a 15
[Three animals of same worth as to tails, eyes, and lives] W 105 a 19
[Three persons hated by a kindred] W 105 b 2
[Three things common to a kindred] W 105 b 6
[Three disgraceful faults] W 105 b 10
[Three animals whose teithi exceed their legal worth] W 105 b 13
[Three signs of a gwlad's inhabitancy] W 105 b 16
[End of Triads] W 105 b 18

[Of the Ninth Days.

[9th December and 9th May as to land] W 105 b 21
[9th May for teithi of first milk] W 106 a 1
[9th February for teithi of first work] W 106 a 3
[9th day for lord to recollect his oath] W 106 a 4
[9th day between court and llan as to land] W 106 a 6
[9th day as to corpse from same cantrev as murderer] W 106 a 9
[Three 9th days for Chief Huntsman] W 106 a 10
[Three 9th days as to a woman's pregnancy] W 106 a 11
[9th day before August as to a swarm] W 106 a 12
[9th day as to a warrant or witness in same
gwlad . . . . . . . . W 106 a 14
[9th day to remove house built on another's land
[9th day for wife to await her chattels when
separating from her husband . . . . W 106 a 17
[9th day period doubled as to a broken plough . W 106 a 19

[ADDITIONAL NOTES.
[Religious advice to a judge . . . . W 106 b 1
[Moralizing on temporal courts . . . . W 106 b 5
[Three places forbidden for the oath of an
absolver . . . . . . . . . W 106 b 12
[Son affiliated to a kindred is to swear . . W 106 b 19
[When son is denied by a kindred, eldest son to
swear . . . . . . . . . W 107 a 3
[Three futile crosses . . . . . . . W 107 a 6
Ywel da mab kadell breñhin kymry awnaeth trwy rat duô adyrwest agwedî can oed eidaô ef ky mry yny theruyn nyt amgen petwar cantref athrugein deheubarth adeunaô cantref gôyned. Athrugein tref trachyrchell. Athrugeint tref buellt. Ac y ny teruyn honnô nyt geir geir neb ar nunt by. A geir yô y geir by ar paôb. Sef yô oed dîyc dêdueu a dîyc kyfreitheu kyn noc ef. Y kymerth ynteu whegôyr o pop kymhôt yg kymry. Ac y duc yr ty gôyn ar taf. Ac aoed operchen bagyl yg kymry rôg archeiscyb ac escyb ac abadeu ac ath(ra) (w)on da. Ac oî nifer honnô ydewiôyt y deudec lleyc doethaf. Ar vn yscôlheic doeth af ac a elwit blegywryt ywneuthur y kyf reitheu da. Ac y diot yrei dôc aoed kyn noc ef. Ac y(dodi r)ei da yn eu lle. Ac y eu kada(rn) h(au yny enô) ehunan. Sef a wnaethant by pan darfu wneuthur y kyfreitheu hynny. Dodi emellîtith duô ac vn ygynulleitua (hon) no Ac vn gymry benbaladyr ar y neb a toô heî y kyfreitheu hynny. Achyntaf yg(sna eth)ant o gyfreitheu llys can oedynt pe(nh)af
WELSH MEDIEVAL LAW


Ylyet ysôydogyon oll yô kaffel bêthynwisc ygan y bëenhîn. Allieín wisc ygan y vienhînes teir gôeth pop bôyd-yn. ynadolycc. ar paôc. ar sulôyn. Ran o holl ennill y bëenhîn oe wlat dilis ageiff y vienhînes. Sôydogyon y vienhînes agaffan ran o holl ennill sôydogyon y bëenhîn. 

Tô dyn awna farhaet yr bëenhîn y y neb a toôho y naôd. Ar neb arôystro y wreic. Ar neb alatho yô2 yny ôyd ac yg gôyd y nifer pan vo ymaruoll a chymanua yrydaô ynteu a phenhaeth arall. Can mu hagen atelîr yn farhaet bëenhîn yg kyseir pop cantref oeteyrnas. A gôyalen aryaunt agyrrhaetho .
o2 dayar hyt yn iat y bâenhín pan eisfedho 
yny gadeir. kyr refet ae aran vys. A thri ñ 
ban erni athri y deni kyr refet ar wyalen. 
Affiol eur a anho llaôn diaöt ybâenhín yndi. 
kyn teôhet ac ewin amaeth a amaetho fe-
ith mlyned. Achlaö eur erni kyn teôhet 
ar ffiol kyllet ac âyneb y bâenhín. Bâeint 
argllyd dînesö heuwyt ateceuir o warthec 
gûynyon aphen pop yn 6ith loscâun y llall. 
Aðharö rôg pop ygein mu o honunt mal y 
bo kyflaôn o argol elyt yn llys dînesö. 
Sef atelir yg galanas bâenhín: tri chyme-
ïnt ae sarhaet gan tri diychafel ñ tri mod 
yserheir y vîenhînes. pan toñher ynaöd. neu 
pan traöher trôy lit. neu pan tynher peth 
oellaö gan treis. Acyna trayan kywerthyd 
farhaet y bâenhín atelir yr vîenhînes heb 
eur a heb arynant hagen. Ùn dyn ar pymi-
theiec ar hugeïnt ar veirch a wetha yr bâenhin 
eu kynhal yny getymderithas. y petwar fô-
ydaöc ar hugeïnt. Æ deudec gôesteï. Æc ygyt 
a hynny y teulu ae wyrda ae vacôyeit. Æc 
gerdoðydon. Æc achenogyon. Õnrydedusssaf 
gôedy y bâenhín ar vîenhînes yr yr etling. 
Bràst neu vab neu nei vab braöt vyd yret-

B 2
WELSH MEDIEVAL LAW

4-

ling yr bænhín. Ṣawd yr etling y6 can-
hebrog ydyn awnel y kam hyt yn diogel.
Vn farhaet ac vn alanas uyd yr etling
ar bænhín eithyr eur ac aryant bæfn ha-
öl ar gwarthec a osoðir o argol hyt yn llys
dineföl. Ile yr etling yny neuad gyfar-
ðyneb ar bænhín am ytan ac ef. Rôg yr
etling ar golofyn nesaf idaö ydeisted yr
ygnat llys. y parth arall idaö yr efeirrat
teulu. Guedy ynteu ypenkerd. Odyna i
nyt oes le dîlîf yneb yny neuad. Þoll ð2-
ðæychyeit ygöyr rydyon ar kyllitussion
yn llety ygöyr yr etling y bydant. Y bæn-
hín adly rodî yr etling yholl treul yn en-
rydedus. Ilety yr etling ar maccðyeit
gantaö y6 y neuad. Ar kynudö1 bieu kyn-
neu tan idaö. Achayu yðayssieu guedy yd el
ygyfscu. Digaðn adly yr etling yny ancöyn
heb vëssur yny teîr gøył arbenhic. Bonhedic
bæfnhaöl aëisted ar gled y bænhín. y parth
deheu idaö paöb mal y mynho. Ṣawd bæ-
ðinhaöl yssyd y pop soydaöc. Ac yereill hef-
yt. Ægyrcho nãöd bænhines: dìöf teruyn
ywlat yd heblyygîr heb erlit a heb ragot ar
naö. Ṣawd y penteulu agan hebbrog y dyn
dɔs teruyn y kymhôt. ɬaɬd eʃeirat teu-
lu yô canhebɔog y dyn hyt yr eglôys nesaf. ɬaɬd y difsteîn aweru y dyn o2 pan saʃho
yg wassanaeth ybrenhîn: hyt pan el y dyn
diwethaf o2 llîys ygyʃcu. ɬaɬd yr hebogyd
adîʃer ydyt y lle pellaf yd helyo adar.
ɬaɬd ypenkynyd aparha hyt y lle pellaf
yclûher llef y goi. ɬaɬd yr ygnat llîys yô
tra baraho dadleu o2 haɬl gyntaf hyt ydiwe-
thaf. ɬaɬd y penguʃarawt aparha hyt ypar
ahô redec ymarch gozeu yny lîys. ɬaɬd y
gûas yʃtauell yô o2 pan elher y urûynha hyt
pan darffo tannu gûelî y brenhîn. Hyf
felyp y hynny yô naɬd mɔɬyn yʃtauell.
ɬaɬd difstîn brenhînes yô o2 pan saʃho
yg wassanaeth yvrenhînes: hyt pan el y
dyn diwethaf o2 yʃtauell ygyʃcu. ɬaɬd y
bard teulu yô dûyn y dyn hyt ar y penteulu.
ɬaɬd ygos踔gû2 yô o2 oʃtec kytatf hyt ydi-
wethaf. Hyffelyp yô naɬd eʃeirat ae gilyd.
ɬaɬd y canhuɔlyd yô o2 pan enynher yga-
hûylî gyntaf: hyt pan diʃothcer y diwethaf.
ɬaɬd yrtoedawc yô o2 pan eʃtedo dan traet
y brenhîn: hyt pan el y brenhîn yr yʃtauell.
ɬaɬd yrco yô o2 pan dechzəuhɔ pɔbî ygo-
lôyth kynthia. hyt pan ossotto yr anrec diwethaf rac bion ybênhin ar vâenhines. Naôd y söydôl llys yô o2 pan dechreuho rannu y bôyt: hyt pan gaffo ydiwethaf yran.
Naôd y medyd yô o2 pan dechreuuo darmerth ygerêyn ved. hyt pan y kudyo. Naôd yr trullyat yô o2 pan dechreuho gwâllaô y getôyn ved: hyt pan darffo. Naôd ymeddy llys yô o2 pan el y ouôy y claf gan ganhat ybênhin. hyt pan del yr llys trachesyn.
Pôy bynhac atôcher ynaôd: neut farha- et idaô. Sef atelir yn farhaet penteulu. trayan farhaet ybênhin heb eur aheb ar- yant bêînhâôl. Ac uelly y alanâs. Æistein. Vgnat llys: Êebogyd. Ænkynyd. Pen-
WELSH MEDIEVAL LAW

7

Nad ygoftegol adiffer dyn o oostec kyn-taf hýt ydiwethaf. Nad ycanhôyllyd o o pan enûnher yghanhôyll gyntaf hûn disposition ydiwethaf. Nad ãtroedâs ãs o o pan eistedho dan traet y brenhin hûn el yr ãstauell. Nad ycoc ãs o o pan popo ãgolôyth kyn-taf hýt pan osothrow ydiwethaf rac bron ybrenhin ar urenhînes.

Nad ybôydôn llês averyt ãdylyn o o pan dechreuho rannu ãbôyt. Hyt pan gasfo ydiwethaf ãyrân. Nad ãmedyd ãs o o pan darmertho ãgerôyn ued ãnûy cudŷo.

Nad ãtrulllyat ãs o o pan dechreuho guallo ãgerôyn gyntaf hýt pan darso. Nad ãmedyc ãs o o pan el ãoulôy yclaf gan ganhat ybrenhin hyt pan del yr llês dra-cheuyn. Nad ãjyßhap ã neuadhebseog ãdylyn hyt ãureich aewyalen parth ar poðthað canys ef ãe herbûn. Nad ã poðthað ãs o cadô ãdylyn hûn ãypenteulu trôy ãpoðth tu ãe letû. Ac ãna kerdet
ynaoðd yñiogéll. hÝt pan adaoðho yðyn di-
wethaf ylllys. Êaod dáyyffsaod ëftauell ëò
hebaög yðyn ar y poethaod Êaod gaustras-
st auoyn aparâ tra wnel gof lllys peder
pedol ac eu to hoelon a thra pedolho amôf
y bënhîn. Êyffelýp ëò naod gaustraost
auoyn bënhîn. agaustraost auoyn bënh-
hînesf. Póy bûnhac atoðher ynaod neut
farhaet idaod. Sef atelîr ynsfarhaet pen-
teulu: trâyán farhaet y bënhîn. eithyr
yreur ar aryant brefhâoîl. ac yuellô y
alanaf. Pîsteîn. ìgnat lllys. ìnkynîd.
vô farhaet ac un alanaf, ac un ebedidô, ac
ac vô ureînt eu merchet. Ýn eu farhaet
yûtelîr naô mu anaô ugeînt aryant. Ýg
galanas pop vô o honu yûtelîr naô mu
anaô ugeîn mu gan tri ëthyauèul. Punt
yô ebedidô pop vô o honunt. Punt yô go-
bûr eu merchet. Teîr punt yô eu cowîll.
Seith punt yô eu heguedî. ëarhaet

L let y ypenteulu uyd yty menyhaf ym perued y tref. canyf yny gylich ef yby dant llety eu yt yteulu mal y b6ynt para6t ym pop reit. Yn llet y ypenteulu ybd y bard teulu, ar medyc. Alet y yr esefirat teu- lu ac yfcolheigion ylyys ganta6 uyd ty y caplan. Alet y esefirat bzenhin ef uyd ty yclochyd. Alet y dfit ein ar ọwédogyon gan-
rōy neu ṣcamle0 ageiff. Os deila heuŷt ṣygkûnted ṣyn euṭ no2 dîstûn tra-
ŷan ūdīrŏy yneu ṣcamle0 ageiff. ṭab
neu nei ap braôt yr brênhîn uŷd ūpente-
ulu. Coineit med ada0 ida0 ympop kyued-
ôch ūgan ūrenhînes. O2 gat ūbrênhîn
neb o2 teulu aruar ūganta0 hût odîf ūpen-
tan. gohodet ūpenteulu hônô ata0 eu-
nan. ñr tal ūneuad ūdersted ūpenteulu
ar teulu oll ūny gûlch. kymeret ef ūrhe-
neuŷd auynho ar deheu ida0. ac arall arŷ
asseu. March bitwosseb ageiff ūgan ūbrê-
hîn. Adôy ran ageiff ūuarch o2 ebran.

Neb afarhaho neu alatho esseïrat
teulu diodefet gyfreith fenen. ac am ū
warthaet deudeg mu atelir ida0 ar trây-
an ageiff ef ar deuparth yr brênhîn. Esse-
ïrat teulu ageiff y wîf c ūpenûtyô ūbrê-
hîn ūndî ūgarawût. ȧhûnnŷ erbyn ūpaðc
ac offrôm ūbrênhîn ageiff. ac offrôm ū
teulu. ac offrôm ūfaðl agûmerho offrôm
ýgan ý bренхин ýny teir gôyl arbenhic. 
byth hagen ý kýmer offróm ý bренхин.
Buýt feic achornewt med ageiff ýný anco-
yn o2 llŷs. March bitwosseb ageiff ýgan 
y bренхин. Þethrýan holl degom ý bренхин 
ageiff. Ar trydydýn anhebcot yr bренхин 
yô yr esfeirat teulu. Þesfeirat brenhines 
ageiff march bitwosseb ýgan ýurenhines. 
Ae offróm hi ar faol aperthýno ñdí ageiff 
teir gueith pop blôydyn. Offróm ýuren-
hines hagen ageiff ýn pêeffbylouodaic.
Ý wîsc ýpenûtyo ýurenhines ýndí ýga-
rawýf ageiff ÿ hefeirat. Ile yr esfeirat 
ýurenhines auýd gyuarsûyneb ahi.

5 Jstein ageiff guisc ýpenteulu ýny 
teir gôyl arbenhic. Æguisc ýdíste-
ín ageiff ýbard teulu. Æguisc ýbard age-
iff ýðysfâ2. Croen hýd ageiff ýdístein 
ý gan ýkûñyðyôn pan ýgouýno o haner 
whefra2 hýt ým pen ñýthnof ouei. Pan 
del ýdístein ýr llŷf ñîth gygho2 ef ýbýd 

12 WELSH MEDIEVAL LAW W fo 39 b
arbenhíc. Croen hŷd adað ıdað ȳn hŷdref ȳ gan ȳpenkynŷd. ac ohônnd ȳ guner lleltir ȳ gadô fioleu ȳ b˘ænhin. ac gyryn kôn rannu ȳ crôyn rôg ȳ b˘ænhin ar kônýdȳon. Dysiein agerrf ran gu o ayrant guastrodyôn. Dysiein o gyfreith bieu gooslot bôyt a llŷn rac bôn ȳ b˘ænhin a seic uch ȳlaô ac arall ıf ȳ laô. Ŷnŷ teîr gôyl arbenic. Ef heuyt bieu kýhŷt ae hiroyôs oı̄ côlôf gloyô ȳar ȳ guadaôt. ac oı̄ bragasô hŷt Ŷ kýgôg perued. ac oı̄ med hŷt ȳ kýgôg eithaf. Ŷneb awnel cam yg kýnted Ŷneuad. od deila ydísteîn 62th gyfreith ef agerrf taryan ȳ dirôy neu ȳ camlôô. ac od deila heuyt ıf ȳ colosneu yın gynt noa penteulu taryan ydirôy neu ȳ camlôô ageiff. Dysiein bieu cadô ran ȳ b˘ænhin o anreith. ac oırennîr kýmeret ef uusôc neu ȳch. Dysiein bieu cad tygu dros ȳ b˘ænhin pan uo reið arnaô. Dysiein ȳ6 ȳtrydôydôn a geîdô b¸eînt llyô yın aolson | ȳ b˘ænhin

Y dyry ygnat lûys aryant yr pengôaf traêt pan gasso march ygan ybênhin. Ran gô2 ageiff o aryant y dayret. Yn rat y ba-rn ef pop brâôt aperthyno 62th y lûys. Ef bi-eu dangos breînt gôyr y lûys abreînt eu fô-ydeu. Pedeir ar hugeïnt ageiff ynteu ygan 20 yneb ydangosso yvêieint aedylyyet idaô. Pan del gobyr kyfreithasôl yr braôtwyôr: dôy ran ageiff yr ygnat lûys. Ran deu 62 ageiff o2 anreith awnel y teulu kyn nyt el ef oe ty. 02 gôôthôynêpa neb barn yr ygnat 25
WELSH MEDIEVAL LAW


athafyl hualeu ica. Nyt yf namyn teir di-
aot yny neuad rac bot gwâl ar yhebogeu. 5
March bitosileb agei ff ygan y bâenhín. A dy
ran ica o2 ebran. O2 llad yr hebogyd yvarch
yn hela. neu o2 byd mar6 odamwein: arall
agei ff ygan y bâenhín. Ef bieu pop hûyedic.
Ef bieu pop nyth llamystên agaffar ar tir y
llys. Bût seic âchoineit med agei ff yny
anc6yn ynylety. O2 pan dotto yrhebogyd
yhebogeu yny mut hyt pan y tynho allan:
ny dyry atteb yneb o2 ae holho. Gwesf agei ff
vn weith pop blyydyn ar tayogeu y bâenhín.
Ac o pop tayaOctref ykei ff dauat hefp. neu pe-
derir keînhâwç kyfreith yn u6yt y hebogeu.
10 Y tir agei ff yn ryd. Ydyd ydalyho ederyn en-
wa6c. ac na bo y bâenhín yny lle: pan del yr
hebogyd yr llys ar ederyn ganta6: y bâenhín
adyly kyfodi racda6. Ac ony chyfyt: ef ady-
ly rodî y wisce auo ymdana6 yr hebogyd. Ef
bieu callon pop lûodyn alather yny gegín.
20 Kyt anreither yr hebogyd ogyfreith: nys
anreitha nar maer nar kyghella6ç. nam-
yn yteulu ar righyll.

Enkynyd agei ff croen ych ygayaf ygan
ydisteîn ywneuthur kynllyfaneu. ar
les ybænhín yd helpant y kynydyon hyt galan racuyr. Odyna hyt náuætdyd oracuyr nys kyfrananç ac ef. Náuætdyd oracuyr y göeda yr penkynynd dangos yr bænhín y gôn ae gyrn ae gynllysaneu. Æe trayan 02 crôyn. Hyt náuætdyd oracuyr ny cheiiff neb o2 ææholho penkynynd atteb ygantán onyt vn o2 sóydogyon llys uyd. kayn dyly neb gohiryaño y gilyd o2 byd ae barnho. Penkynynd ageiiff ran deu o2 o2 crôyn ygan gynydyon ygellgôn. A ran gô2 ygan gynydyon y milgôn. Ac o trayan y bænhín o2 crôyn ykeiiff ef ytrayan. Göedy ranher ycrôyn róg ybænhín ar kynydyon. Aet ypenkynynd ar kynydyon gantaño ar dofréth ar tayogeu y bænhín. Ac odyna doent at ybænhín erbyn ynadolygc g ygymryt eu 16n ygantán. Ile ypenkynynd ar kynydyon gantaño yny neuad. yô ygolofyn gyfárson-eb ar bænhín. Conéit med adaño idaño ygan y bænhín neu ygan y penteulu. Ar eil ygan ybænhínæs. Ætrydyd ygan ydiftein. Iłamyty-ten dof pop gôyl vihagel ageiiff ef ygan yr hebogyd. Ancwôn ageiiff yny lety. Seic achoi neit med. Ef bieu trayan dirôy achamlôgo ac ebediô ykynydyon. Æthrayan gôbreu eu

Engôarstaôt ageïf croen ych ygayaf20 achroen buch yr haf ygan ydisfein. ywneuthur kebystreu y veîrch ybrenhín. ahynny kyn rannu ycrôyn rôg y disfein arfôydogyon. Pengôarstaôt ar penkynydy ar troedaâc nyt eistedant 62th pareth yneuad.25
paob o honunt oynetu abyr y le. Pengoastra-
ôt bieu koëffeu pop eidon alather yngin.
âhalen arodîr idaô gantunt. Ran deu ôi a
geïff o arfant y golastrodyon. Ef bieu hen
gyfrôyeu amûs ybûenhîn ae hen ðfrôyneu. 5
Pengoastraôt argolastrodyon gantaô agaf-
fant yr eboleyon gôyllt âdel yr bûenhîn otran-
yan anreith. Ef bieu estynnù pop march a
rotho ybûenhîn. achebystyr adyry ynteu gan
pop march. âc ynteu ageïff pedeir keînhaôc 10
opop march eithyr tri. ymarch arother yr
esseïrat teulu. âr march arother yr ygnat
llys. âr march arother yr croesfaneit. kanys
roîmaw troet ygebystyr awneir ôô th ydôy
gell. ac uelly yrodîr. Ef ageïff lloneit y llestyr 15
yd yffo ybûenhîn ohoneô ygan ydistein. âr
eîl ygan ypenteulu. âr trydyd ygan yûzen-
hînes. Ytir ageïff yn ryd. a march bitoïseb
ageïff ygan y bûenhîn. a dôy ran idaô o2 e-
bîan. lle y pengoastraôt argolastrodyon y 20
gantaô yô yolosfyn neffaf yr bûenhîn. Pen-
gostraôt bieu rannu yr ystâbleu ac ebânneu
ymeîrch. 9layan dirôy achamlôsô yololastr-
dodyon ageïff ef. Ef bieu capaneu y bûenhîn
ôbyd crôyn ôô thunt. âe yspardôneu o2 bydant 25
eureit neu aryaneit neu euydeit pan dir-
myccer. Bôyt seic achoâneit coâs ageïff
6as yftauell bieu hen 1 ynyancowyn.
dillat y bâenhin oll eithyr y tudet ga-
rawys. Ef ageïff y dillat gôely ae vantell 5
ae peis ae grys ae laôdyr ae esciyeu ae hof-
faney. Nyt oes le dîlis yr gwâf yftauell y
ny neuad. kan keidô gôely y bâenhin. Ae
negossfeu awna rôg y neuad ar yftauell.
Y tir ageïff ynryd. Æe ran o aryant y gwêst-
uaeu. Ef atân gôely y bâenhin. March pre-
sôyl ageïff ygan y bâenhin. Ædôy ran idâs
oâ eblan. O pop anreith awnel yteulu: ef
ageïff ygwrarthech kyhyt eu kyron ac eu hyf-
árd teulu ageïff eidon o pop 1.kysfarn. 15
anreith ybo 6i. ydôyn gyth ar teulu.
âran gô2 mal pop teuluô2 arall. Ynteu agan
vnbeânyaeth pasdyéin racdunt yndyd kat
ac ymlad. Pan archo bard y teyrn: kanet
vn kanu. Pan archo y væyr: kanet trî cha-
nu. Pan archo y tayaâc: kanet hyt pan
vo blîn. Y tir ageïff yn ryd. Æe varch yn pre-
sôyl ygan y bâenhin. Ar eîl kanu agan yny
neuad. kanyf ypenkerd adechreu. Eîl nef-
saf yd eifsted yr penteulu. Telyn ageïff y

22  WELSH MEDIEVAL LAW  V fo 9 b
gan y brenhin. Amodby eur ygan y w’en-
hines pan rother y sowyd ida6. Ar telyn ny
at byt\(^2\) yganta6. Yrard teulu. Goystuc g\(\circ\)2.
Pistein brenhines. Drysb\(\circ\)2 neuad. Drys-
b\(\circ\)2 ystauell. Gwafra\(\circ\)t au\(\circ\)yn. Canh-
yllyd. Trullyat. Coc. Troedawc. Med-
yd. Sowyd\(\circ\)2 llys. Medyc. Mor\(\circ\)yn ystau-
eull. Gwafra\(\circ\)t au\(\circ\)yn brenhines. Ypym-
thec hyn yssyd vn vreint. Ac vn vreint eu
merchet. Yn farhaet pop vn o hynny y te
lir whe bu awhe vgeint aryant. Galanas
pop vn o honunt atelir o whe bu awhe bu
vgeint mu gan tri dychafel. Ebedi6 pop
vn o honunt: y6 wheugeint. Awhe vge-
int y6 gobyr merch pop vn o honunt.
Punt ahanher yny chowyll. Teir punt
y hegoedi. O2 a merch vn o2 pymthech hyn.
ynlath\(\circ\)ut heb rod kenedyl: whech eidon
kyhyt eu kyrn ac eu hyfkyfarn uyd eu he-
goedi. Vn vreint ahynny y6 merch pop
6\(\circ\)2 ryd a el yn llath\(\circ\)ut.

O ra drysba\(\circ\)2 neuad m\(\circ\)y no hyt y
vreich ae wyalen y 6\(\circ\)th yd\(\circ\)6s goedy.
yd el ybrenhin yr neuad: o2 serheir yno.
ny diwygir ida6. O2 llud y drysba\(\circ\)2 neu y

\[ d1yṣṣaọ2 yståuell ageiﬀ y tir yn ryd. \] a march bitosseb ygan y bâenhin. Agōiraọt gyfreithaọl ageiﬀ. Æe ran o aryant ygbeṣtuau. 

\[ g6astraọt auṣyn ageiﬀ kyfrôyeu peunydyas1 y bâenhin ae panel. Æe panel ae gapan glaọ pan dirmyccer. Æe hen pedoleu. ae heyrn pedoli. Y tir ageiﬀ ynryd. Æeva- rch preiﬂy. Ef adôc march ybâenhin y lety Ac oe lety. Ef adyeilà march y bâenhin pan escynho aphanumeric discynho. Ran g62 ageiﬀ o2 ebolyon gûllt adel o anreith. 

\[ Ñedyc llys aeiﬁcred yn eîl neslaﬂ yr pente- \]

Llysfydw llwyd a geiff y tir ynryd. Ae varch pêlésygl y gan y brenhîn. Ae ran o arantar y gôedastau."n


Moyny ystauell ageiff holl dillat y brenhînes troi y vloydyn eithyr ywisc ypenyttyo yndi ygaraês. Ythir ageiff yn ryd ae march pêlésygl y gan y brenhînes. Ae henfroyn eu ae harchenat pan dirmyccer ageiff. Ae ran o arantar y gôedastau. Gwastraót au byn brenhînes ageiff y tir ynryd ae varch pêlésygl y gan y brenhînes. Moyny bûynt ygyt yr eserirat teulu ar difstéin. Ar ygnat llys, brennt llys a vyd yno kyn boet aushen ybrenhîn.

Aer achyghellaóu bieu kadô diffeith brenhîn. Punt ahanher adas yr brenhïn pan systler maeromaeath neu gyghelloyaeth. Tà dyn agynheil ymae 25
geu. Athrayan eu hyt pan ffihont o2 wlat. Athrayan eu hyt ac eu bòyt opop maròty tayaðc. Maer bieu rannu pop peth. Arig-
a6c ida6 yny mod gynt os mŷn. Pan gollo
dyn y anreith o gyfreith. y maer ar kyghella-
a62 bieu yr aneired ar enderiged ar dînewyt
ran deu hanher.

D ylyet ykyghella62 y6 kynhal dalleu
y6benhín yny 6yd ac yny a6ffen. Ef
bieu dodi croes ag6ahard ym pop dâdyl. Ar
gled y6benhín yd eïsted ykyghella62 yny te-
ir gôyl arbenhîc. os yny gyghelloyaeth ef
ybyd y6benhín yn dala llys. Modby eur
athelyn athaölbot ageïff ygan y6benhín
pan el yny fôyd. Yn oes hywel da trayan
by6 a mar6 ytaýogeu adoei yr maer ac yr
kyghella62. Y deuparth "yr kyghella62." Ar
trayan yr maer. Ar maer arannei. Ar kyg-
hella62 adewisfei.

R Jghyll ageïff ytr yr yrnyd. a seis o2 llys.
Rôg y6ôy golofyn y seïf tra u6ytaho
y6benhín. kanys ef bieu goglyt yneuad
rac tan yna. Gôedy bôyt : yffet ynteu gyt
ar gôassanaethwyr. Odyna nac eîstedet
ac na thrawet ypost neslaf yr b6enhín. Gô-
raôt gyfreitha6l ageîff. nyt amgen lloneï
yâlestri y gôassanaethwyr ac 6ynt yny llys
o2 c666f. Ac eu hanher o2 bâgaôt. Ac eu trayan
ïdað gogreit eissín. Achuccoby. Gòys righ yll gan tyston. neu tarðað ypost teir gòeith ny ellir e gòadu onyt trùy lys. Pan watter hagen: llô ydyn awysulf arly trydyd o wyr vn vaeïnt ac ef ae gòatta.

Of llys ageïff penneu ygwarthec a lather yny gegín ae traet eithyr yta uodeu. y ymboath ef ae was adað o2 llys. Yn rat ygôna ef gòeith ylllys oll eithyr trî gòeith. kallað. a ðuell gynñut aoch lydan. a gôayð. Gof llys bieu keïnyon kypedôch. Ef ageïff pedeir keïnhaðc o pop karcharað ydiotto heyrn yarnað. Ytir ageïff yn ryd. Gwraðt gyfreithaðl ageïff o2 llys. lloneit yllestrí ygofyèr ac bynt yny llys o2 ðað. 15
Poitha\ø\ ageiff y tir yn ryd. Yny kaftell trachefyn y do\ø ybyd yty. Ae ymborth ageiff o\ø llys. Phen ageiff o pop p\øn kynut adel tr\ø ypor\ø. Aph\øn heu\øt o pop benneit. nyt amgen phen allo y tynnu ae vn lla\ø heb lesteir ar gerdet ymeirch neu yr ychen. Achyny allo tynnu vn phen phen eisfoes ageiff. Ac nyt m\øyhaf. O\ø i moch presit\øn adel yr po\øth h\øch ageiff y poitha\øi. Ac ny byd m\øy noc ygallo ae vn lla\ø yd\øychafel herwyd yg\øych mal na bo is ythraet no phen y\øn. O\ø anrei\øth warthe\øc adel yr po\øth o\ø byd eidon m\ø kota erni. ypor\øtha\øi ae keiff. Ar eidon diwethaf. adel yr po\øth ef heu\øt ae keiff. ar cledyf 15 bisweil are\øyr o\ø g\øarthe\øc alather yny geg\øn. Pedeir keini\øc ageiff o pop karchar\ø\ø agarchar\øer gan ia\øn yny\øllys.

Eit y\ø bot yg\øly\øi yn vonhedi\ø g\ølat. kany\ø 1da\ø yd ymdiredir o\ø b\øenh\øn. 20 y\øbyt ageiff yn wa\øtat yny llys. Ac ony byd y\øb\øenh\øn yny llys yng\øntaf g\øedy ymaer y keiff ef y\øfeic. Pop bo\øe y keiff ef to\øth ae hen\øllyn yny uoz\øeu\øyt. A\øc\øn y dyni\øn ageiff o pop eidon alather yny geg\øn. 25
ytir ageiff yn ryd. Agwisc ageiff dywy weith yny ulwyd yn ygan y bâenhin. Ac yn weith ykeiff escityeu a hossaneu.


y brenhín gerd oe gwarandaæ: kanet y penkerd deu ganu ymod du." ar trydyd o2 penaethu. Pan vynho y vænshines gerd oe gwarandaæ yny hyståuell. kanet y bard teulu tri chanu yndišon rac teruyſcu yllys.

tyget yperchenna\v ac achymydaw\v cuch yd\v us.
ac arall is yd\v us raculaenu yr yserybyl ybo\v e.
achad\v yr olyeit ydiwedyd. Y neb adiotto llygat
gell\v ychymydaw\v baen\v h\v \n talet pedeir \v ke\v in\v ha\v s\v c kyfreith yg kyfeir pop buch atal
ho y k\v i. K\v i kalla\v iued o\v lled\v ir pellach na\v \o kam
y\v w\v \n yd\v us: ny thei\v r. O\v lled\v ir ynte\v u o vy\v \n \o n yna\v k\v \n : pedeir ar hugei\v nt atal. \v yt oes werth
kyfreith ar vithei\v at: po peth ny bo g\v s\v er\v th ky-
reith arna\v d dam\v d\v og age\v s\v i ymdana\v d.

\v y bynhac adefnydyo kylle\v ic baen\v h\v \n talet tri buhyn caml\v 6\v y\v r baen\v h\v \n k\v a\v r\v : ych atal. E\v v\v i\v c: buch atal. Deu dec gol\v o\v yth ba-
in\v ha\v s\v l auyd yg kylle\v ic baen\v h\v \n Taua\v st. a
thri gol\v o\v yth o\v \v my\v n\v ogyl. kymh\v ibeu. Callon.

Deul\v o\v n. Jar. Tumon. hydgyll\v en. her\v o\v th. au\v u.
\v t\v i buhyn caml\v 6\v atelir \v d\v o\v s pop \v \v gol\v o\v yth
Sef atelir \v d\v o\v s gylle\v ic baen\v h\v \n pan gysrifer pop
caml\v 6\v : deu vge\v in mu. Ny byd gol\v o\v ython ba-
in\v ha\v s\v l yn hyd baen\v h\v \n namyn o\v yl gir\v ic hyt
galan racuy\v r. \v c ny byd kylle\v ic ynte\v u. onyt tra
vo y gol\v o\v ython ba\v in\v ha\v s\v l ynda\v d. O\v lled\v ir ka-
r\v baen\v h\v \n tref ba\v e\v yr ybo\v e: katwet yb\v e\v yr
ef yn gyfan hyt hanh\v er dyd. \v c ony doant yky-
nydy\v o\v yna. pare\v t yb\v e\v yr bligya\v o\v yr hyd allitha\v d.
36 WELSH MEDIEVAL LAW V fo 16 b


Yt hyn gan ganhat duô kysfreitheu llys rytraethaffam. weithon gann boîth ygogonedus argloyd leffu ! grift: kysfreitheu golat adangossûn. 24

ac yn
ac yn gyntaf teir colofyn kyfrefith. nyt am-

K'yntaf o na' affeith galanas. y'6 tauaot-
rudyaeth nyt amgen menegi ylle y'bo y 5
neb alather yr neb ae llatho. Eil y'6 rodi kygho1
yld y dyn. T'zydyd y'6 kyt synhyd ac ef am y
lad. Petweryd y'6 discyl. Pymhet y'6 canhy-
ndeith yllofrud. Whechet y'6 kyrchu y'tref.
Seithuet y'6 ard'ya6. Gythuet y'6 bot yn po1th-10
od'yd. Na'uet y'6 g'welet ylad gan y odef. D'zoz
pop vn o2 tri kyntaf y yrodir na' o vge'int ar'Yant
all'6 canh'o2 ywadu g'weat. D'zoz pop vn o2 tri
ereill y yrodir deu na' o vge'int ar'Yant all'6 deu
canh'o2. D'zoz pop vn o2 tri diwethaf ytelir tri 15
na' o vge'int ar'Yant all'6 trychanh'o2 ydiwut
'weat. Uneb awatto coet amaes y rodet l'6 deg
wyr adeu vge'int heb gaeth aheb alltut. Athu
o honunt yndiofreida'c o varchogaeth alliein
ag'oieic. Uneb a'adefho llofrudyath y talet ef 20
ae genedyl sarhaet y'dyn alather yn gyntaf.

ae alanas. A ac yn gyntaf ytal y llofrud sarhaet
y'dyn lladenid y tat ae vam ae v'odyr ae wh'o2yd.
A ac os g'weiga'c uyd y 'yreuic agei6f trayan y sar-
haet y'gan yreil hynny. T'zydan hagen yr alanas 25
adað ar y llofrud ae tat ae vam ae viodyr ae chwi- 
o2yd yn wahanredað y th ygenedyl. Trayan 
lllofrud elchôyl arennir yn teir ran. Y trayan 
ar y llofrud ehunan. Ar doð y ran ar y tat ar vam 
ar biodyr ar chwiodyd. Ac o2 goðyr hynny y tal 
pop vn gymeînt ae gîlyd. Ac uelly ygôaged. 
Ar doð y ran 
Ar doð y ran 
AY o hynny ydoð y ran atal kenedyl yatat. Ar tryded 
atah kenedyl y vam. Ykyfrôdachoed kenedyl 
atahont alanasygyt ar llofrud yr vn ryô a-
choed ae kymerant oparth ylladedic o2 goîhen-
gað hyt ygoîchað. Ûal hyn yd enwîr nað rad 
kenedyl adlyant talu galanas ae chymryt. 
Ac eu haelodeu. Kyntaf o2 nað rad yô tat a mam 
yllofrud neu y lladedic. Ei1 yô b2aðt awhaer. Td- 
dyd yô hentat. Petweryd yô Goîhentat. Pym-
het yô kefynderô. Whechet yô kiferderô. Seith-
uet yô keisyn. Gythuet yô goîchierfyn. Naüet 
yô goîchað. Æelodeu y gradeu ynt: nei ac ewy-
thy y lllofrud neu ylladedic. Nei yô mab b2a-
ôt neu vab whaer. neu gefynderô. "neu gyfer-
derô," neu gyfnîtherô. Ewthy yô. b2aðt tat
neu vam. neu y hentat neu y henuam. neu y o2hentat neu y o2henuam. Allyma mal ymae me2nt ran pop vn o2 re1 hynny oll yn talu gal-anas neu yny chymryt. Y neb auo nes ygeren- hyd o vn ach yr llofrud neu yr lladdedig no2 llall: 5 deu kyme2nt atal neu agymer ar llall. Ac uelly am pasb o2 feith rad diwethaf. Ac aelodeu yr holl radeu. Etyned yllofrud neu y lladdedig ny dy- lyant talu dím nae gymryt tros alanas. kan- ys ran yneb atalôys mûy no neb arall: a seif d20-10 sta6 ef ae etynedyon. Ac eu pwyder aperthyn y vot arna6. Pwyder etyned yladdedig auyd aryre- enêl ae gyt etynedyon. kanys trayan galanas agymerant. Ac o byd neb ogenedyl yllofrud neu y lladdedigyn dyn eglôyffic rûymedic o videu 15 kysfegredig. neu yg kreuyd. neu glafû. neu uut. neu ynuyt. ny thal ac ny chymer dím o alanas. ny dylyant by wneuthur dial am dyn alather Na gûneuthur dial arnunt ûynteu ny dylyir. Ac ny ellir kymhell y kyfry6 trôy neb kyfreith 20 ytalu dím. nae gymryt nys dylyant.

Seithuet y6 whythu y tan hyny enynho. Oythuet y6 enynnu y peth y llofcer ac ef. Naouet y6 gøelet y llofc gan yodef. Y neb awatto vn o2 na6 affeith hyn: rodet l6 deg wyr adeu v-geïnt heb gaeth aheb alltut.


N Æ6 nyn adygant eu tyftolyaeth gan gre-du pop vn o honunt ar wahan 62th yl6. argløyd røg ydeu o2 o2 dadyl a adefynt yryuot geïr y vïon ef. Ac na beï gyfrannaöc yn teu o2 dadyl. Ac na bydynt vn dull. Abat røg ydeu vanach ar d2öö ykoö. Tat røg ydeu vab gan dodi ylalö ar pen ymab ydycco y tyftoly
aeth yny erbyn. Adywedut val hyn. Myn du0 yg02 am crebysf yn tat itti. Athitheu yn vab imí. G0ir adywedafi yrochwi. B2a6=d02 am y varn0ys gynt 02 byd ydeu dyn y barn0yt udunt yn amryfson am y varn. A 5 Mach am y vechniaeth ot adef ran ag6adu ran arall. Effeirat r0g ydeu dyn pl0yf o tyftolyaeth atyster ida0. Mo2y0yn am y mo2yn-da0t. Os yg02 y rother ida0 adyweir nat oed v02yn h1 yr d6yn yia6n aedylyet. Neu 02 10 trei5ir ar g02 ae trei5fo yndywedut nat oed u02yn h1. Credad0y y6 tyftolyaeth yu02yn yny erbyn. Bugef1 trefgo3d am y uugeily-aeth 02 lla0d ll60dyn y llall. LLeidy0r diobeith am ygytleidy0r pan dyccer yr groc. Kanys 15 credad0y uyd yeir ar y getymdeithon ac am yda adycco. Heb greir. Ac ny dyly7ir diuetha ygetymdeith yr yeir ef namyn y uot ynlleidy0r g0erth. Credad0y heuyt uyd amot02 yny amot. Ac uelly heuyt. Credad0y uyd ma 20 nac g02 a wnel dogyn vanac. A roda6dyr a gredir ar y da arotho. Ac yna ydywedir. Nyt oes rod onyt ovod

Ll02 dyn ae troet ae lygat ae weus ae glu8t gan golli yglybot ae tr0yn:
whe bu awhe vgeînt aryant yô gôerth pop vn ohonunt. Ow trychir cluift dyn oll ym de-

Edeîr ar hugeînt aryant yô gôerth gôaet dyn. Kanyt teîlông bot gôerth gôaet dyn yn gyfuch agôerth gôaet duô. Kyt bei gôir dyn ef: gôir duô oed ac ny phechôys yny gnaòt. Teîr creîth gogysf-

S Ef yô meînt galanas maer neu gyghellaô: naô mu anaô vgeînt mu gan tri ðychafel. Sarhaet pop vn o honunt yô naô mu a naô vgeînt aryant. Punt yô ebedô pop vn o honunt. Punt yô gobyr merch pop vn. Atheir punt yô ychowyll. a seith punt yhegôedi. O2 a merch maer 1 neu gyghellaô neu vn o arbenhigyon llys 15 yn llath2ut heb rod kenedyl: naô eidon kyhyt eu kyrn ac eu hyfcyfarn uyd eu hegôedi. pedeir bu aphetwar vgeînt aryant yô sarhaet teuluô b2enhîn os o hynny yd ymardelô. Teir bu atelir yn sarhaet teuluô b2e- yr. nyt amgen tri buhyn tal béinc.

Galanas penkenedyl: tri naô mu ath2i naô vgeîn mu gan tri ðychafel. yny sarhaet ytelir tri naô mu ath2i naô vgeînt aryant. Galanas vn o aelodeu pen ke 25 Cnedyl:
heraðc uýd ar alanás alltut bënhín. Galan-
as alltut tayaðc: hanheraðc uýd ar alanás alltut bëyr. Ac uelly ebyd eu sarhaedeu.

Neb a gníthyo dyn: talet ysarhaet yn gyntaf. kanys dżyçaf agossot y6 sar= haet pop dyn. Acheínhaðc dżos pop blewyn bonwyn a tynher oe pen. Acheínhaðc dżos pop bys ael yny pen. Aphenëir ar hugeïnt dżos ygûalt taldâsch. Ðebisset paßb yvïe-
ïnt: ae 62th vïeïnt ypenkenedyl. Ae 62th vïeïnt ytat. Ae 62th vïeïnt ysïyd. Ðvnt a hanher y6 gûerth kaeth teledï6 o2 henuyd 10 o2 tu d2a6 yr mo2. O2 byd anafus hagen neu ryhen neu ryeuanc nyt amgen no llei noc vgeïn mLïyd: punt atal. O2 henuyd o2 tu yma yr mo2 heuyt: punt atal. kanys ehu-
nan alygrïys yvïeïnt ovynet yn gyfloc g62 oe vod. O2 tereu dyn ryd dyn kaeth: talet ida6 deudec keïnhaðc. whech dżos teir kyfelîn ovïethyn gûyn tal pentan ywne-
Vn dżos ódyf neu dżos u6ell os koet62 vyd. Vn dżos raff deudec kyfelînyaðc. O2 tereu 20 dyn kaeth dyn ryd. Ja6n y6 trychu ylla6 25
deheu idaeth neu talet arglwyd ykaeth farhaet ydyn. Ɂaeth yfyt yhyrwy ykryman.Ɂ heb ganhat y harglwyd Ɂ talet deudec keinhasc Ɂ y arglwyd ygaeth dros pop kyt.Ɂ heb au eichocco y Ɂ g6eic kaeth auo ar gysfloc Ɂ rodet arall yny lle hyt pan agho. Ac yna paret ef yr etfued ac aet ygaeth ife. Ac yr byd mar6 yar yr etfued Ɂ talet yneb ae beichoges yg6erth kyf-reith oe harglwyd. Pop dyn ageiiff daichafa-
el yny alanas ac yny Sarhaet ei thyr alltut.

yr vgeinheu atelir ygyt ar g6arthecc uyd y daichafaleu. Sarhaet g6eic kaeth Ɂ deudec keinhasc atal. Ac os g6eniga61 uyd nyt el nac ynra6 nac ymreuan Ɂ pedeir ar hugeiint 15 vyd y Sarhaet.Ɂ neb awnel kynll6yn Ɂ yn deudyblyc ytal galanas ydyn alatho. Adeu dec mu dir6 yndeu dyblyc atal yr brenhin

Ɂ neb awatto kynll6yn neu uurd6n neu gyrch kyhoeda6c Ɂ rodet leldeg wyr adeu vge-

Ɂ neb heb gaeth aheb alltut. Ny ellir kyrch kyhoeda6c o lei no na6wyr.

Lys bieu teruynu. Ɂ g6edy llys Ɂ llan. Ɂ
g6edy llan b6eint. Ɂ g6edy b6eint Ɂ kyn-
warchad6. ar diffeith. ty ac odyn acyf cuba625

Ual hyn ydymlyceir dadleu tir adayar. yr haolō bieu dangos y haol. Ac odyna yr amdiffynno yamdiffyn. Agweddy hynny hen-aduryeit gōlat bieu kytystyraō yn garedic pōy o honunt yffyd ar y iaunu. pōy nyt yttitō. Agweddy darsfo hynny yr henaduryeit racreith-aō eu synhōyr. Āchadarnhau eu dull trōy tōg. yna ydyly ybæstwyr mynet ar llelltu. Ābar-nu herwyd dull yr henaduryeit. adangos yr bæenhin yr hyn a varnont. Āhōnno yō deturyt gōlat gweddy amdīffyn. Pan dechæuher kynhen am teruynu tired neu trefydd. os yrōg tir yllys athir yllān wlat y dechæuīr: llys ater.
ateruyna. Os yrֳg tir ywlat athir eglֳys y eglֳys ateruynha. Os yrֳg kytetıuedyön; bֳeınt ateruynha. Os yrֳg tir kynfanhed athir diffeith; kynwarchadֳo ateruynha. Adedl ac ar-
aday yu kynfanhed. Pan teruynha llys: Maer a chyghellaо bieu dangos ytheruyneu dıof-
ti. Os eglֳys; bagyl ac euegyl.

A Neb auyynho kyffrosı haֳl am tir,ач ach ac etuyryt; kyffroet yn vn oֳ deu naо vetdyd. Ae nәuetdyd racuyr ac nәuetdyd mei. kanys kyt kyffroer yryֳ haֳl honno; ymaes o vn oֳ dydyeu hynny; ny thyccya. Yneb aholho tir yn nәuettyd racuyr; bֳa üt ageiff o honaо kyn nәuet mei. Ac ony cheıff bֳaоt yna; holet yn nәuetdyd mei elchֳyл oֳ myn erlyn kyfreith. Ac odyna agoıet uyd kyfreith idaо pan ymynho ybe.

D Rı datanhud tir yffyd; datanhud karr. Adatanhud beich. Adatanhud eredıc. yneb y barner datanhud beich idaо; tri dieu atheır nof goıffowys yn dihaֳl ageiff. Ac y ny trydydyd ydyry atteb. Ac yny nәuet-
dyd barn. Yneb ybarnher datanhud karr idaо; pump nieu aphymp nos goıffowyf ageiff. Ac yny pymhet dyd atteb. Ac yny
nauetdyd barn. Y neb ybarner datanhud eredic ida: goffowys yn dihaľ ageiff hy-
ny ymchoelo ygefsyn ar ydas. Ac yny nau-
etdyd barn. Ydy dyly neb datanhud na-
myn o2 tir auo yn llao ytat yny vy6 ahyt
yvar6. Pydi6 "ybarner" bynhac datanhud:
y dihaľ neb yu6o6 oe datanhud nam-
yn etfu6 driel dat-
anhud go6th lad ykyntaf. Ac ny 62th lad
am prioda6i am prioda6i arall oe datanhud.
Ac o2 byd amrysson rōg etfu6dyon prioda6i
am datanhud : ny dihaľ vn go6thlad
ygilyd o gyfreith. O2 deu etfu6d gyfreith-
a6l : vn auyd prioda6i ar datanhud cobył
ar llall ny byd. kanyt prioda6i datanhud
cobył y neb namyn yr bia6t hynhaf. bre-
int ybia6t hynhaf y6 kymytyt datanhud
cobył dgos yvodyr. A chyt delhont by oe
vlaen ef : ny chaffant by datanhud o gobył.
Ac os kymerant : ef ae go6thlad o hona6
os myn. Os ygyt ygofynant : ygyt y caf
fant. mal ydywesgroyt v2y. Yyt reit arhos
nauetdyd am teruynu tir. namyn pan \nwynho y brenhin ae wyrda.
Ydy dylyirhe-
uyt arhos nauetdyd rōg prioda6i ac am
p210da6i agynhalyo tir yny herbyn.

Eir gweith yrennr tir r6g br6odoxyon.

yn gyntaf r6g biodyr. Odyna r6g ke-

uyndyr6. T2ydedweith r6g kyferdyr6. Ody

na nyt oes pria6t ran ar tir. Pan ranho i

biodyr tref eu tat yrydunt. y ieuhaf ageiff

yr eisfydyn arbenhic ac byth er6. ar trefneu

oll. ar galla6i ar u6ell gynnut ar colltyr,

kany eill tat nac eu rod1nac eu kymynnu

onyt yr mab ieuhaf. Achyn go6ystler nydy-

g6ydant byth. Odyna kymernet pop biast

eisfydyn arbenhic ac byth er6. ar mab ieu-

haf aran. Ac o hynhaf y hynhaf bieu dewis

Ny dyly neb gosyn atran: onyt yneb ny ch6

afas dewis. kanyt oes warthal gan dewis.

OR gomed dyn teir go6ys op6eit ybren-

hin am tir onyt m46a aghen ae llud.

ytir arodir yr neb ae holho. O2 da6 ynteu

61th yr eil wys neu 61th ytryded. go6thebet

am y tir os ia6n ida6. Athalet tri buhyn cam-

10 l6i yr brenhin am omed go6ys. Yneb atalo

go6yr estyn am tir: ny thal h6nn6 ebedi6

gan ia6n. P6y bynhac ahgynhalyo tir teir

oes go6yr yn vn wlat yn vn wlat ar dylyedo-

gyon. oes tat ahentat ago6xentat heb ha6l
Aheb arhaöl. heb losc ty heb tor aradyr. ny
6xthebir udunt byth o1 tir hônno kan ry-
gay bys kyfreith yrydunt. Pôy bynhac
aholho tir o ach ac etrif. reit yôvyhen adur
yêt gôlat tygu yrach kyn gwaranda6 y
haöl. Ô2 keis dyn ran o tir gan ygenedyl
gôedy hir alltuded: rodet wheugent yg
go BYr gôarchadô o1 canhadant ran idaô.
Ýtir arotho ybïenhin ydyn gan iâûn:
yny attôc yneb ae gôledycho gôedy ef.
Pôy bynhac aodesho rodi tref y tat yny
byd yarall heb lud a heb wahard: nys keïff
tra vo byô. Pôy bynhac aholho tir o1 dôc
yach ar gogeil môy no their gôeith. colledic
uyd oe haöl. Ô2 gôneir eglôys ar tayaôc
tref gan gan hat ybïenhin ae bot yn goûfl-
lan hi. Ac efeïrat yn efferennu yndî. ryd
vyd ytref honno o hynno o hynny allan.
Ô2 kymer tayaôc mab bâeyr ar vaeth gan
ganhat yarglôyd: kyfrannaôc uyd y mab
hônno ar tref tat y tayaôc mal vn oe veîbon
ehunan. Pop tir kyt adlyïr ygynhal allô
ac a da. Ac ar nys kynhalyo: collet yran. Gôe-
dy yranher ytir hagen. ny dyly neb talu !
dios ygïlyd. òynt adlyïnant hagen ac eu 11ô.
kynhal o pop vn gan ygilyd o1 biodyr ar kesyndyr0 ar kysferdyr0. Ar tir agollo vn o1 rei hy-nny o eisfeu ll0 yrei ereill: enillent ida1. o gyferdyr0 allan ny dyly neb kad0 ran y gilyd nac ae l0 nac ae da.

Phy bynhac awnel b1at argl0yd neu awnel kynll0ynl: ef a gyll tref ytat. Ac o1 keffir: eneituadeu uyd. Ony cheffir ynteu amynn u kymot o hona0 ac argl0yd ac achenedyl: tal deu dyblyc ada1 arna0 od1r0y agalan as. Ac o1 kyrch lys ypap ady-uot llythyr ypap ganta0 a dangos yrydhau o1 pap. tref ytat age1ff. T3ydyd acha0s y kyll dyn tref ytat. o enkil o hona0 y02th y tir heb ganhat ac na allo godef y beich ar g0assanaeth a vo arna0.

Pycheiff neb tir ygyt et1ued megys y via-0t neu ygefynder0 neu ygyferder0. gan yofyn tr0y yr h0n a vei var0 o honunt heb et1ued ida1 ogo1ff. namyn gan y ofyn tr0y vn oe ryeni a rysfei perchenna0c y tir h0n-
r0 hyt var0 ae tat ae hentat ae go1hentat ac uelly ykeiff y1ir os ef auyd nesa1f kar yr mar0. 06edy ranho biodyr tref eu tat yry-
dunt. o1 byd mar0 vn o honunt heb et1ued

ogo1ff
ogoff neu gytetfiued hyt geisyn : ybienhin auyd etfiued o2 tir honno. Tr1 ry6 pwt yffyd ar tir. vn y6 gobyir g5archad6. Eil y6 da a-rother yachweccau tir neu y vanit. Txy- dyd y6 llafur kysfreithaol awnelher ar y tir ybo goell y tir yrda6. Dy dyly neb gofyn atran onyt yneb ny chafas dewis. kany chygein gwarthal gwarthal gan dewis.
Teir etiuedyaeth kysfreithaol yffyd : ac a trigyant yn dilis yr etfiuedyon. vn y6 etfiued-10 yaeth tr6y dylyet o pleit ryeni. Eil y6 etiued-yaeth tr6y amot kysfreithaol ygan yperchennasc yr gother. Txydyd y6. amot kysfre-i6thaaol etiuedyaeth agaffer tr6y amot kys- freithaol o vod yperchennas6c heb werth. 15
Otri mod yd holir tir adayar. o gam werefcyn. ac o datanhud. Ac o ach ac etrif. kyny thycyo gofyn tir o2 mod kyntaf nac o2 eil. ny byd h6yrach no chynt y keffir o2 trydyd.
Tr1 chamwerefcyn yffyd : g6ere6cyn yn er- byn yperchennas6c oe anuod a heb vaist. Neu werefcyn tr6y yperchennas6c ac yn erbyn y etfiued oe anuod aheb vaist. Neu werefcyn tr6y wercheitwat ac yn erbyn y m6n dylyeda6c oe anuod a heb varn. Perch-25
ennaoc y6 yneb auo yn medu y dylyet dilis. G\öercheitwat y6 yneb auo yn kynhal neu yn g\öarchad\ö dylyet dyn arall. Ûri ry6 v\öe\öint yffyd: b\öe\öint anyanaol. ab\öe\öint tir. A b\öe\öint s\öyd. Ûri ph\öiodolder yffyd ypop dyn: ry6. 5 ab\öe\öint. ac etiuedyaeth. Etiuedyaeth hagen herwyd b\öe\öint. b\öe\öint herwyd ry6. ry6 herwyd ygo\öahan auyd r\ög dynyon herwyd kyfreith. megys ygo\öahan auyd r\ög b\öenh\öin a b\öeyr. Ac yr\ög g62 a g\öeic. Ahynaf aieuhaif. 10

Edeir rantir auyd yny tref y talher g\öe\öft-ua b\öenh\öin o hen\öi. Deu na6 troetued a uyd yn hyt g\öyalen hywel da. A\öeu na6 llath- en yhonno auyd yn hyt yr er6. Ad\öy lathen let. Deudec er6 atrychant yhonno auyd yny 15 rantir r\ög r\öyd adyrys a choet amaes a g\öyp asych eithyr yr oruot tref. Ac o rantired hyn-ny ygelwir amh\öinogyon tir yg kyfreith. Ûri g\öybydyeit yffyd am tir. henaduryeit g\ölat y\öybot ach ac etrif y d\öyn dyn ar dyly- et otir adayar. Eil y6 g62 o pop rantir ortref honno y6 amh\öinogyon tir y\öybot kyfran r\ög kenedyl acharant. T\öydyd y6 pan vo am- ryffion r\ög d\öy tref yn v\öe\öint. Meiri achyg- hello\öyon a righyolleit bieu kad\ö teruyneu. 25
kans yb hen hín bieu teruyneu. Teir tref ar dec adly bot ym pop maenaöl. Ar tryded ar dec or rei hynny uyd yr o2uot tref. Tref-ryd sôydaöl a thref ryd diffôyd. pedeir rantir auyd ym pop tref. yteir yn gyfanhed. Ar pet-waredd yn pozua yr teir rantir. Teir rantir auyd yny tayaöl tref. ym pop ve orô byd trîthayaöl. ar tryded ynpozua yrôôy. Seith tref auyd yny vaenasöl or tayaöl trefyd.


march. A moch. a mel. Os gôr hyt ef gyffesuín: gôrthet ynteu yr neb ymynho gôedy hynny. Þeir keluydyt nys dyfc tay¬aûc y vab heb ganhat. y arglôyd. ysfolphie¬ictaûc. abardonfâeth. agofanaeth. kans ys odiodef y arglôyd hyt pan rother co¬un y ysfolphieick. neu yny el gof yny efe il. neu vard ôith ygerd. ny eill neb eu ke¬ithiwâl gôedy hynny. 5

O2 ymladant gôyr escob neu wyr ab¬at agôyr brenhin ar tir y teyrn: eu dirôy a daû yr teyrm. acht ymladont gôyr es¬cob agôyr abat ar tir y brenhin: yr bren¬hín ydaû eu dirôy. 10 Ù neb a artho tir dzo¬lud arglôyd. talet pedeîr keînhaûc kysfre¬ith o agorî dayar gan treis. Ûphedeîr ke¬înhaûc kysfreith odiot heyrm o2 dayar. Ûch¬eînhaûc o pop coûs aymchoelo yr ñaya aradyr a hynny yperchennaûc y tir. kyme¬ret yr arglôyd yr ychen oll ar aradyr ar heyrm. Û gôrth y llaû deheu yr geîlwat. 15 Û gôrth ytroet deheu yr amaeth. O2 clad dyn tir dyn arall yr cudyaû peth yndaû. perchennaûc yr tir ageîff pedeîr keînhaûc kyf. o agorî dayar ar gudua onyt eurgra¬20

25
hagen pan y mŷnho y bŷenhŷn y lluydîr y gŷt ac ef ynŷ wlat ehun. Y kŷnŷdŷn ar hebogŷdŷn ar guaistrosdŷn un weith ynŷ ulôdŷn y caffant gŷlch ar tâyogeu y bŷenhŷn pop rei hagen ar wahan.

Naô tei adŷlŷ y tâyogeu y wneuthur yr bŷenhŷn. Neuad. Ac ystauell. kegin achapel. Y scubaô. ac odŷntŷ. Peirant. Ac ystabŷl. achûnortŷ. Y gan y tâyogeu ŵdoant pûnueîrch yr bŷenhŷn ynŷ lluyd. Ac o pop tâyoctref y keîf gô ar march abôyll ar treul yr bŷenhŷn hagen y wneuthur lluesteu. Tri pheth nŷ werth tâaôc heb canhŷat y arglôyd. n march. amoch. a mel. of gôthyt yr arglôyd gŷsfeûyn guerthênt ynteu yr neb ae mŷnho guedy hŷnny. Têir keluŷdŷt nŷ dyse tâaôc y uab heb canhŷat y arglôyd. y scolheictaôc. a bardonî. a gouanaeth. kanŷf of dr odef y arglôyd hŷnŷ rother cozun yr y脚步 heir. neu hŷnŷ el gôf ynhê eueil ehun. neu vard õth ygaðeîr gerd nŷ ellîr eu keithwaô guedy hŷnny
O ò ymladant guýr escob neu wýr abat a guýr bænhín ar tir teýrn eu dirðý adað yr teýrn. Achýt ymladont guýr escob a guýr abat ar tir teýrn. Ýr teýrn Ý dað eu dirðý. Y neb a artho tir dzoß lud arglóyd. talet pedeir keínhaóc kýfreith o agoði dayar gan treß aphedeir keín haóc. kýfreith o diot ýr heyrn o2 dayar a cheínhaóc o pop kûys a ýmhoelef ýr ar adýr. kýmeret ýbænhín ýr ýchen oll ar aradýr ar heyrn a guerth ýtroet de heu ýr amaeth. A guerth ýllað deheu ýr geilwat. Þr clad dýn tir dýn arall ýr cudýað peth ýndað. pedeir keínhaóc ký ureith ageiß perchenaóc ýtir am agoði dayar ar gudua onýt eurgraón uýd canýf bænhín bieu pop eurgraón. Y neb awnel annel ar tir dýn arall ac ae cuth-ýo ýndað. talet pedeir keínhaóc kýfreith oagoði dayar ýperchenaóc ýtir ac o2 keßfr llódýn ýndað perchenaóc ýtir bi
eiuyd heuýt. athalet tri buhýn camłó10 yr bænhín. Or cledir pobl oðyn ar tir dyn arall heb canhyat. talet ñeb a clatho pe deiñ keînhaæc "yperchenæc" ëyfreith yтир. aðri buhýn camłó10 yr bænhín. òl neb a adeilho ty ar tir dyn arall heb ñcanhat. talet tri buhýn camłó10 yr bænhín. ar ty ageið perchenæc yтир aphedeiñ keînhaæc ëyfreith o agoi11 daøar oØ ar yтир ñlla- dawd guýd ñ té. Onyt ar ytír ñlladaðd. tyg et ar ýtrydýd o wyr un ñæiønt ac ef. aðho2 ret ýtý ýymdeith ýn ñyuuñch ar daøar adý get ý ar ýdîr kîn pen ñnas uet dyd. ac onýf döc perchenæc yтир biæiuýd.

Neb aholho tir eglûyssic nyt reit 1da6 arhof naæuetdyd namýn agoi11 guir ida6 pan ñmynho. Ñy cheið neb oparth mam êisýdîn arbenhic na fòyd ñî bîðd ae ñýlyho oparth tat. Jawn ý6 hagen ñetiued o parth mam cæfæl ran o tîr. Ñureiç aým rotho ehunan ýn llóyn ac ým perth heb
canhŷat kenedŷl nŷ cheïf ýphlant ran o tir gan genedŷl mam onŷt o rŷbuch et. canŷ dŷlŷ mab llôn aptherth ran o tir. Y neb adiotto coet gan ganhŷat ýperchenaŵc ýtir. pŷm mlŷned ýdŷlŷ ef ýnryd 5 ar chwechet ýdŷlŷ ýperchenaŵc ýn rŷd. Y neb agarteilo tir gan ganhŷat ý perchenaŵc. teir blŷned ýdŷlŷ ef. ar pedwared ýr perchenaŵc ýn rŷd. Y neb awnel buarthur teirl ar tir dŷn arall gan ýganhŷat. dôŷ vlyned ýdŷlŷ ef. ar tryded ýr perchenaŵc ýn rŷd. Y neb atoio goyd o tir dŷn arall. gan ý ganhŷat. ý llônôdôn gyntaf ýkeïff ef ýn rŷd. ar eil llônôdôn ar get. ar tryded ýr perchenaŵc ýn rŷd. 6 rodir kýmrael ýalltut ýphlant ageïff ran o tir eithyr ýr eiśfydôn arbenhic. hônno nŷ chaffant hŷt ý tryded ach. ac o hônno ýdâu guarth-ec dŷuach. canŷf oza guna hônno gyfla-uan kenedŷl ýuam ae tal oll ýalanas. Óleif atrïckyô tri naœuet dŷd vn diuô
ýn ac vn diwat uýd aguaet. Os ar diwat ýbýd rodet ýlô ar ýtryýdyd owýr vn væéínt ac ef ýn náþuetdýd kyntaf. Os deu náþ uetdýd ýtríc rodet ýlô ar ÿpedwerýd owýr vn væéínt ac ef. Os trí náþuetdýd ýtríc. rodet ýlô ar ýpýmhet owýr vn væéínt ac ef. Ac ýuellý ýdiwedir guaet.

coll eu bîeint awnant. Ôyth pînuarch bîenhîn ñîfîyd. mo2. adîfeith. ac ñîghena-ôc diatlam. a lleidyf. a marô tî. ãc ebediô. adîfôy. a chamlôxô.

Neb agînthîo dîn. talet ñfarhaet yn 5 gîyntaf. canîf dîychaf agôsot ñô fírhaet dîn. acheînhaôc ñg kîueîr pop bîs a el ñnî pen a dôy ñg kîueîr ñuaôt. acheînhaôc ñg kîueîr pop blewîn bonwîn a tînher oe pen. aphedîr ar hugeînt dîos ñguallt taldîxôc. Dewîsset paôb ñfarhaet ae alanaf ae ôîth ureînt ñpenkëôndîl. ae ôîth vreînt ytàt. òe ôîth ureînt ñîfîyôd. ãpan anher ebaôl hût aôft. whech cheînhaôc atal. ò aôft hût galan racûyr deudec keînhaôc atal. hût galan whef raô2. deu naô atal. hût galan mei pedîr ar hugeînt atal. hût galan aôft. dec ar hugeînt atal. hût galan racûyr vn ar pîmth ec ar hugeînt atal. hût galan whefraô2 dôy 20 adeugeînt atal. ãhût galan mei ôîth ade-

O\n\nR pan anher eba\l\n\ny hyt a\öst \r whech ke\n\ninha\Öc atal. O a\öst\r hyt galan gayaf \r deudec ke\n\ninha\Öc atal. Hyt galan whe\f\Ö\a\Ö\Öc \r 5\n\ndeu na\Ö atal. hyt galan mei \r pedeir arhu\n\ngeïnt atal. hyt a\öst \r dec ar hugeïnt atal. Hyt galan racuyr \r vn ar pymthec ar hugeïnt atal. hyt galan whe\f\Ö\a\Ö\Öc \r d\Ö y adeu vgeïnt atal. hyt galan mei \r 6yth adeu vgeïnt atal. D\Ö y ul\Öyd uyd yna. Sef atal yna \r o galan mei hyt a\öst \r trugeïnt. kanys deu\n\ndec ke\n\ninha\Öc adïcheïf arna\Ö yna. a deudec heuyt pop tymh\Ö hyt galan mei. ac yna\n\nteir bl\Öyd uyd. Sef atal yna vn ar pymthec a\n\nphetwar vgeïnt. ydyd ydalheïr \r vgeïnt adïcheïf arna\Ö. Pan ffr\Öynheïr \r adodir ar hyn gynt. ac yna wheugeïnt atal. Am\Ös apa\Öecer whech \Öythnos vch pen pre\f\Öb \r punt atal. Am\Ös yn \Öp\Ö\Öi a\Öli allan \r am\Ös o\Ö trychir ymaes o\Ö goloxen \r O\Ö trychir dim o\Ö goloxen hagen. go\Öerth yr am\Ös oll atelir\n\nyna. adilis uyd yr am\Ös yr neb ae hanaf \r 15\n\nF 2
chluft: whech cheînhaâc kyfreith atal pop vn o honunt. Þo bynhaç a varchocco n march heb ganhat yperchennaâc. talet pedeir keînhaâc escyn aphedeir discyn. Aphe-
deir yg kyfeir pop rantir ykertho dûostaâ. y 5 perchennaâc ymarch. Athri buhyn camlôrô yr bîenhîn. Y neb awertho march neu gaff-
sec: bit dan gleuyt oe myûn. nyt amgen tri boxe rac ydera. Athri mis rac yr yscueûnt. 
ablôyดyn rac yllyn meîrch. Anaf o vaes bit 10 aryneb ae pîynho y edûych. U neb awertho 
march: bit ydan poû o honaô ac yuet dûyfr ac na bo llôygus. Ac oû byd llôyguû: dewîsset 
yneb ae gûrtho ae kymryt yvarch trachefyn 
ea etûryt trayan ygûrth yr llall. Þo bynhaç adîffero march rac lladûon yn vn wlat ae perchennaâc. pedeir keînhaâc kyf-
reith ageiûf ef. yg kyfeir pop buch atalho 
ymarch. Yneb adîfferho buch rac lladûon. 
yn vn wlat ar perchennaâc: pedeir keînha-
ûc kyfreith ageiûf. ef.

Lo venyû: whech keînhaâc atal. oû pan anher hyt galan racûyr. Odyna 
hyt galan whefrâwû: byth geînhaâc atal. 
hyt galan meî: dec atal. hyt aûft: deudec 25 
atal.
yr neb ae plynho pop bloydyn tra vo y uuch ar y hel. Os hwnno ae gweth y arall. bit ryd ykyntaf. kanys ydiwethaf ae gwetho awna ydadyl gyffelyp. 0 tri mod y telir teithi buch o dec ar hugeint aryant. neu o uuch hefp tec. 5 neu o vlast. Meffur llestyr llaeth buch y6. Seith motued a yd yny vchet pan vessurer arbyr or cleis traw yr emyl yma. atheir motued yn lleter yeneu. atheir yn lleter ywaelaest. Lloneit y llestyr hwnno ovlast keirch a telir yg kyfeir pop goddo yr uuch o hanher eb rill hyt byl giiric. Odyna hyt aot y vlast heid. O aot hyt galan racuyr o vlast g goenith ytelir velly.

racuïr pedeïr ar dec atal. hût galan whefra62. vn ar pûmthec atal. hût galan meï deu na6 atal. hût a6st ugeïnt atal. hût galan racuïr doy ar hugeïnt atal. hût galan whefra62 pe- deïr arhugeïnt atal. Tzânoeth y dodir gued 5 arna6. a phedeïr keïnha5c cota adzïcheïf ar y werth. Na6uetdûd whefra62 or dica6n eredic guerth y teïthi adzïcheïf ar y werth nût amgen vn ar pûmthec. a doy geïnha5c heuït or tûmho5 agïmer. ac ñna whech a 10 deugeïnt atal. hût galan meï. odyna hût a6st oïth adeugeïnt atal. hût galan racuïr dec adeugeïnt atal. hût galan whefra62 deudec adeugeïnt atal. Tzânoeth ydodir gued arna6 kanûf allweïth uyd ñna. a hûnn y adzïcheïf 15 pedeïr keïnha5c kûfreïth ar ýwerth. a doy agïmer heuït or tûmho5. ac ñna trugeïnt atal. Teïthi ñch ý6 eredic eredic ñn rûch ac ñguellt. ac ñn allt ac ñguaeret. ac hûnn y ñn ditonrûyc. ac nû byd teïthia6l ony byd 20 uelly. ac ony byd uelly teïthia6l atuerer

Na buoch namýn oe heil llo hýt ywhech- et llo. Áchýt elhon 6ý dýsof yr oet hónnó ný oistóg ar eu guerth kyfreethaol. tra uont vý6. Ó r llad ýfsrýbýl trefgolód eidon ac na 6ýper pý rei ae llladaðd doet perche- naòc yr eidon achercheir gantaö yr tref a rodent ló diarnabot. Ac odýna talent ý rif eidon. Ac ó býd eidon moel ran deu eidon a a arnað. Ar gyfreet honno a elwir lloýr tal guedy lloýr tóg. Ó býd ad- ef ar neb eidon llad ýlall talet ýperch- enaòc. Êdeir keínhaöc kyfreeth ý6 gue- rth dant eidon neu dant march tom.

O yûn tra dýnho keínhauc cota atal. oî pan atto dûnu hyt aûst doŷ geínhauc cota atal. O aûst allan pedeîr keínhauc cota atal. Teth gauŷr doŷ geínhauc cota atal. Geîthi gauŷr kŷmeînt yô aewerth. Pant gauŷr aelŷgat keínhauc cota atal pop vn o honu. Y neb a bûnho yûsrybîl ûgan arall. achnauŷrô o honu gantaô ef adûly rodi yûl ar ytrydyd owûr vn ureînt ac ef nau dodeî ymûôn tû yûrûfî clauŷrî yndaw
feith mlýned kyn no hýnny ae da a geiß.

ýllan eu perchyll atuerher trayan eu gwerth tracheuyn. Or llad moch dín talet eu perchenaoc yalanaf.


Kar6 ýó vn werth ac vn arðyrbhae-vel ac ých. Ac ewic abuoch. Ù6ch vn werth ac vn arðýrchuela ac gauýr. Ac uellý kaer16ch aboch. Úyth6ch vn werth ac un arðýrchuela ýó ahoch tref.

B1och ný allôýf ýgneít hýwel da dodi guerth kýfreith arna6 canýf ýulôýdýn ýbei ýuÝynýglasaC ar ýmoch bæint ki. agýmerei ýnteu ýna arna6. Ar ulôýdýn ýbei ýgyndared ar ý con bæint h6ch agýmer ýnteu ýna arna6. Y feýuarna6c ný wnaethp6ýt guerth kýfreith ar 

| nei |
canŷf ỳneill mis ỳbŷd g62ŷ6 ar llall ỳnue-nŷ6. Guerth ỳftalôyn. march g62ŷf (a) allo toi. achassėc re6ŷf oe ulaen. ac arall ỳnŷ. ol. Guerth tar6 trefgozd ų6 tar6 ar-all a allo llamu a bu6ch oe uelaen ac arall ỳnŷ ol. Guerth baed kenueîn. baed ar-all a allo cleînα6 a h6ch oe uelaen ac arall ỳnŷ ol. ỳleîd achadno ac amryualŷon ereiîl nŷ wnelhont ei6hŷr d66c nŷ wna-ethp6yt guerth kŷfreitha6l arnutnt rŷd ų6 ųpα6b eu llad. Guerth pop anîuei ol aysîer ỳ gic ei6hŷr ųmoch. deu parth ỳ guerth auŷd ar ỳr eneit ar trayan ar ỳ go1ff.

Eithi g62 ų6 gallu kyt agureic a bot ỳn gyu6n ỳ aelodeu oll. Teithi gure ic ų6 dŷuot ar6yd etiued id1 abot ỳn gŷf an yholl aelodeu. Teithi tres ų6 llef ach ozn ach66yn. Teithi keila6c ų6 canu ach ch666ya6. Teithi iar ų6 dodi6 agozi. Te irthi pop ederŷn g62ŷ6 ų6 canu ach666ya6.
atuerner trayan eu gwerth trachesyn. O
llad moch dyn: talet eu perchennasg alan-
af ydyn. neu wadet ymoch.

Kyr6 goyd tra vo dan adein y vam: kei-
inhasc cotta atal. O2 pan el ydan ade-
in y vam. hyt aost: keinhasc kyf. atal. O
aost allan: doy geinhasc. kyf. atal. Ac yna
vnwerth ae vam vyd. Far: keinhasc cota

Pvnt y6 gwerth nyth hebasg. wheugeint
y6 gwerth hebasg kyn mut athra vo yny
Nyth goalch: wheugeint atal. Goalch 1
kyn mut athra vo yny mut: trugeint atal.
O2 byd goen goedy mut: wheugeint atal.
Nyth llamysten: pedei ar hugeint atal.
llamysten kyn mut athra vo yny mut:
deudec keinhasc atal. O2 byd goen goedy
mut: pedei ar hugeint atal. Teithi pop
ederyn beny6: y6 dotwi a go21. Teithi pop e-
deryn go6y6: kanu a chobcobyg. Ny byd
na dirby na chaml626 am neb edeinyasg
kyn dyccer lediat. namyn talu ywerth kyf-
reith yperchennasg ony cheffir ehunan.

Kar6 vn werth ac vn ardagychafel uyd ac

L ych.
ac ewic a buch. aônch agafyr. achaerôich a bôch. agôythôch ahôch tref. bâoch ny allôys ygneit hywel da dodi gôrth kyfreith arnaô. kanyf y ulôydyn ybeî y vynn-glasc ar ymoch. bêïnt ki aghmerei ynteù yna arnaô. Ar ulôydyn y beî y gyndared ar y kôn. bêïnt hôch hô agymerei ynteù yna arnaô. yscyfarâc ny wnaethpûyt heuyt werth kyfreith arnei. kanys y neill mîs y bydeî 61yô ar llall ybydeî venyô. [G]ôrth ystalôcyn :- march a allo toi achaaffec oe uelaen ac arall yny ol. Gôrth baed kenueïn :- baed arall a allo cleinaô. a hôch oe vlaen ac arall ac arall yny ol. Gôrth tarô tref-goid :- tarô arall a allo llamû. a buch oe vlaen ac arall ynyol. bled achatado ac amryfalyon ereill ny wnëlhont namyn dôc. ny wnaethpûyt gôrth kyfreith arnut. ryd yô ypaôb eu llad. Gôrth pop aneseîl o2 a yffer ygîc eithyr ymoch :- deuparth ygôrth a uyd ar yr eneit. ar trayan ar y kôsff. Teithi gôô yô gallu kyt agôsic a bot yn gyfan yae-lodeu oll. Teithi gôôsic yô. dyuot ar yôyd eti-uedu idî. a bot yn gyfan y holl aelodeu. Teithi treis yô :- llef achoîn achôyn.
Onhedy gōenyn o paradōys pan yd. Ac o achaăs pechaăt dyn ydoethant odyno. Ac ydodes duō yrat arnunt. Ac o\n yth hynny ny ellir canu eferen heb ycōyr. \nMod禹daf gōenyn: pedeir ar hugeiænt a
etal. Kynheit: vn ar pymeiec atal. Eil heit
deudec keihaæc atal. Tryded heit: o\nyth
geihaæc atal. \nMod禹daf gōedy yd el y
kynheit ohonei: vgeiænt atal. Gōedy yd el
yr eil heit ohonei: vn ar pymeiec atal.
Gōedy yd el y tryded heit o henî. deudec kei-
haæc atal. Ñythal neb heit eithyr pede-
irkeihaæc. hyny vo tri dieu ar hed ac yn
waætag. dyd ygeiæsæ lle yuudaæ. Ar eil y
uudaæ. Ar trydyd y o°ssowys. Ñ neb agaffo
heit ar tir dyn arall ar gagen. pedeir kei-
haæc ageiæf ygan perchennaæc ytier 0ç
myn ynteu yr heit. Ñ neb agaffo bydæf arti-
dyn arall: keihaæc kyiæreith a\ngeiæf ef.
neu ycōyr ar dewiæ perchennaæc y tir.
Haouetdyd kyn a°st yd a pop heit ym
mæiænt mod禹daf. Ac yna pedeir ar hugei-
ænt atal. eithyr yr aæiæfleit. kany chymer
hi væiænt mod禹daf hyt y kalan mei rac
byneb. Ac yna pedeir ar hugeiænt atal mal
\ny rei ereiæll.

EVANS

G

Y byd diròò y am gi kyn dycecer ledaòt. nàmyà camlòò. Lloò vn dyn yffyd digaònywarùdù ki. kanyf beich kefyn yòò o 1òò dyn anhyys. òò kyrch ki neb dyn yr keiffaòò yròògygaòò. kyt llatho ydyn y ki òò ac aryf oe laòò. ny thal na diròò y na camlòò ymdanaòò. òò bòòrath ki òò neb dyn hyny del ygwàet. talet perchennaòòc y ki waet ydyn. òò òò llad 2òò ydyn ròòygedic y ki hagen heb fymut o dyna: ny cheisf onyt vn ar pymthec aryant. Kì kynefodic aròòycco dyn teir gòëith. onys llad yperchennaòòc. kyfreith yòò yròòymaòò òòrth troet y arglòòyd òòby ryòòchant yòòthaòò25
ac uelly y lledir. Ac odyna talet tri buhyn cam-
lo 6 yr brenhín. Dy diwygir di6c awnel
ki kyndeira6c. kany medir arna6. Kyn dyc-
cer ki yn lleddat: ny wnear kyfreith lleddat
R pan dotter yr yt yny day C arna6. 5
dayar hyt pan el yny yfcub: ariyant
tal a da6 diosta6. Ac odyna yfcub iach yn lle
y glaf. O pop eidon buarth: dim ei ydyd ach
eínhau6c ynos. O pop march auo hual neu
laethethyr arna6: keínhau6c y dyd a dby y
nos. O2 byd disgyfrith: dim ein ydyd. ache-
ínha6c ynos. Os disgyfreitha y deilyat ef
pan ydalyo ariyrt. talet tri buhyn cam lo-
r6 yr brenhín. Dodet hagen y dby eg6yt am
yr vn troet. Ac uelly ny chyll dim. 02 kad6
kyfreith o2moch. dalyet yr h6ch a vynho ei-
thyr ytri llydyn arbenhic. Agadet o2 p3yt
gilyd. Ac yna kyniget oe perchenna6c. o
Ac onyf dill6g oe chyfreith: g6naet ydeily-
at y defnyd o honei. Sef y6 kad6 kyfreith
o2 moch: deudec llydyn a baed. 02 kad6
kyfreith o2 moch deueit: dauat ageffir.
Ac o pop pypm llydyn hyt ykad6 kyfreith
fyrlling a geffir. Meint y kad6 kyfreith o2
deueit: dec llydyn ar hugeínt. 0 pop oen

Gôydeu agaffer yn llygru yt trôy ytlan. neu trôy yscuba6. gwâfcer gôyalen ar eu mynygleu. agatter yn o wynt hyt pan u6-ynt uêrû. Y neb agaffo iar yny ard în. neu yny yscuba6. dalyet hi hyt pan ydill- ygho ypherchennawc hi o6 y iar. ac o2 deila ykeilyauwc: toïret ewin iadâb agollyget yn ryd. neu gymeret by iar o pop iar a vo yny ty. Ü neb adalyho kath yn llygotta y ny ard în: talet ypherchennawc yllôgyr. Y neb agaffo llo1 yny yt: dalyet bynt o2 pwytt ygilyd heb laeth eu mameu. ac yna gollyget yn ryd. O2 llygrir "yneb dyn" yt yn emyl trefgo1d. ac na chasser dala vn llôdyn arna6. kymernet ef ycreir a doet yr tref. ac o2 tygent lô diarnabot: talent yr yt yrif eidon llôdyn. ar gyfreith honno a elwir. telito2 gôedy hala6c l6. O2 deila dyn yscrybyl aghynefûn ar y yt neuar
y weir. ac ymlad ohonunt yny goarchae. Allad olodyn yllall. Perchenna6c yr yfcrybyl bieu talu yllodyn alather. ar deilyat auyd ryd.

Neb awatto mach: rodet yl6 ar yseithuet o2 dynyon neffaf ywerth. petwar 5 oparth ytat adeu oparth y vam acynteu e-hunan seithuet. Y neb awatto mechniath: rodet yl6 ar yseithuet yny kyffelyp vod. Ac ony byd ygenedyl yn vn wlat ac ef. rodet y l6 ehunan uch pen seith allaw2 kyssegyr yn vn i0 gantref ac ef. kanys uelly yg6edir bri dus. O teir ffoed yd ymdiuieicha mach: otalu o2 tala6dyr d2osta6. Eil y6 o rod oet o2 ha6o2 yr tala6dyr yn a6sien y vach. Tydyd y6 o do6n gaul o2 ha6o2 ar y tala6dyr heb ganhat y 15 mach. ac yna talet tri buhyn camlo2 o2 yr b6enhín. Oet mach y 6ybot ae mach ae nat mach: tri dieu. Yspeit mach yparato1 tal os ef ehunan ae tal gyffefin. na6 n6eu.

O teir ffoed ydiffiir mach achynnogyn. o glybot corn yb6enhín yn mynet yn lluyd. Ac o ha6l tres. Ac o ha6l ledi. kanys aghen yn aghen y6 pop yn o2 holyon hyn. Mach adlyl do6n gauel gyt ar ha6o2. hyt yn diogel. agodef arna6 ygofut adel. Ac ony wna hynny: 25

\(\frac{\text{Kyt dycco mach y vechniaeth d3os lud argl6-}}{\text{yd: ny chyll na dirby na chaml626. O2 byd ma-}}\)
\(\frac{\text{r6 talawdryr dyn ac nachaffo kymynnu yda}}{\text{62th neb. dyget ymach y vechniaeth d3os yma-}}\)
\(\frac{15}{\text{r6. Athalet y teir ach neffaf ida6. Ar mach bieu}}\)
\(\frac{\text{ygymhell kyfetal acar ytalawdryr bei by6.}}{\text{\(\frac{\text{Y neb a adefho dylyu da ida6: talet yndiohir}}{\text{eithyr y ny teir g6yl arbenhic. ynadolyc. ar 1}}\)}\)
\(\frac{\text{pa6c ar sulg6yn. nyt amgen o nof nadolyc}}{\text{g6edy gosper. hyt du6 kalan g6edy esseren.}}\)
\(\frac{\text{Onof Sad6n pa6c g6edy dat6yre\text{\textit{\textendash}}}}{\text{hyt du6 pa6c bychan g6edy esseren. Onos Sad6n ful-}}\)
\(\frac{\text{g6yn g6edy gosper: hyt du6 Sul y dz\text{\textendash}}}{\text{nda\text{\textendash}}\text{g6edy esseren.}}\)
\(\frac{\text{\textit{\textendash}}}{\text{kany dyly neb gosyn ygilyd.}}\)

oet. nys didc yr haöl62 yr mach traegelyn.
namyn y trayan. Y mach hagen ae di6c ogò-
byl yr kynnogyn kanys yn aghyfreithaöl
yduc. [θ]: dyry kynnogyn kywerthyd punt
yg gôyftyl keínha6c ae dygôydá6. ny diwygîr. 5
O dadyl yny hamot. nyt am Tida6 dim.
ot heb amotwyr. Vn diwat yr6 amot
amechniaeth. Ny dyly neb wneuthur amot
dòs yllall heb yganhat. nathat dòs y vab.
nà mab dòs ytat. kany phara amot nam 10
yn yn oes yneb aegônel. Kyt gôn elher am-
ot yn erbyn kyfreith. dir yr6 ygadô. n Amot
atyyr ardedyf. Tæch amot no gôir. 02 edeu
dyn da yarall yg gôyd tyston. a mynnau el-
weith ywadu. nys dîchaôn onyt y tyston a 15
palla yr llall. Os edeu ynteu heb neb yny lle.
gôdet ar yr6 ehunan os myn.
S
Eith punt yr6 gobyr merch bênhín.
S
ac yr vam y telir. ar gô2 atal ychowyll.
kanyf tir atelir idî. Pedeir punt ar hugeïnt 20
yr6 y hegôedi. Or a merch bêyr gan 62 yn lla-
thîut heb rod kenedyl. pan atter sef uyd y
hegôedi: whech eidon kyhyt eu kyrn ac eu hyf-
cyfarn. U verch taya6c trî eidon y telir trî
eidon gogyfoet arei hynny. 02 kymer gô2 25
kyn pen yseith mlwyned talet y heguedi
idi. Os merch breir uyd teir punt uyd y
heguedi. Punt ahanher yny chowyll. whe-
geint yny gobyr. O2 byd merch ta\nac.
Punt ahanher yny heguedi. wheugeint yny 5
chowyll. Peduir arhugeint yny gobyr.
Os guedy yseith mlwyned yagt bit ran deu
hanher yrydunt. onyt breint adyr y rago2
yrq6. deu parth yplant ada6 yrq6 nyt
amgen yr hynaf arieuhaI. Ar tra\nyn ran yuam ada6. Os agheu aegualana. deu
hanher uyd pop peth yrydunt. Sarhaet
gureic 6ya\nc herwyd breint yg6 ytelir
idi. Pan lather g62 gureiga\c. ysarhaet a
telir yngyntaf ac odyna yalanaI. Tra\nyn yfarhaet hagen ageiff ywreic. Gureic
g62 ryd adicha\n rodi ychryf. ae mantell.
 ae phenlheI. ae heskityeu. ae blawt. ae
cha\f. ae hemenyn. ae llaeth. heb ganhat
yg62. ae benyfgya\6 y holl dohotrefyn adi-
cha\n. Ny dyry gureic ta\nac heb ganhat
ýgôr namyn ýphenguch. Ac nŷ eill benfy-
gyaô eithyŵr ýgogôr ae ridŷll. Ahynnhyt
y clŷsher ýgalô ae throet 6ıth ythrotheu.

O R a moãnyn wûry ýnllathrut heb can
hat kenedŷl. y that ad dichauñ ýhat
tôyn oe hanuod. rac ýgôr. Ac nŷthal ýha-
mobûr yr arglôyd. O2 a gureic hagen yn
llathrut nŷ eill neb y hattôyn oe hanuod
rac ýgôr. O2 lle ýbo ýhatlam ýtelir ýham-
obûr. Y neb addýcco treïf ar wreic. talet
ýgobûr yr arglôyd ae dirôy. Ae dîlysfaet
ae heguedî. aefarhaet atal yr wreic. Acof
moãnyn uŷd talet y chowyll. O2 diwat
gôr treïf ar wreic ac of katarnha ýwreic
ynŷ erbŷn kŷmeret hi ýcreîr ynŷ llaô
deheu. Ae gala ýnteu ynŷ llaô asfeu idî.
Athŷget rûdôyn treïf o honaô ef arneî
hi. Ac ýuellŷ nŷ chûll dîm oe raôn. Y neb
adiwatto treïf. rodet lô deg wûr adeuge-
înt heb gaeth aheb alltut. O tri achaôf
nŷ chûll gureic ý heguedî kyt adaôho ý

| gô2 |
gōl oglauyri. Adrīc anadyl. ac eisfeu kyt. Tri pheth nŷ dŷgir rac gureic kyt gatter am ų cham. ųchowyll. ae hargyf- reu. Ae ho̱ynebwerth. pan gyttyo ygōl. agureic arall. ųny wna mo̱e̱yyn auyn- ho oe chowyll kyn kytot ųboste ųo̱th ųgōl. ygkyt ybyd yrydunt. ųeir gue- ith y keiff gureic ųho̱ynebwerth ų gan ųgōl pan gyttyo ef a gureic arall. Ac of diodej dzo̱f hynny nŷ cheiff dîm. 0 rodi̱r mo̱e̱yyn aeduet ųo. Ac o̱d wyweit yn teu nat oed uo̱e̱yyn hi. tyget ųuo̱e̱yyn ar y̱pymhet nat oed wreic. Sef dynyôn uŷ dant. hi ae that ae mam. ae bɔ̱a̱t ae whaer. Tri llô adŷry gureic ųo̱l pan enlliper. ųn gÝntaf llô feith wraged. ac ar ųr eil enllip llô pedeir guraged ardec. Ac ar ytrydyd en- llip llô deg wraged adeugeint. Ac of god- ef dzo̱f hynny nŷ cheiff dîm. ųa rodet neb wreic ųo̱l heb gŷmryt mach arŷ go bŷr ųr arglŷyd. 0dŷgir gureic ųn llath-
rut ýnеб tý. kýmeret ğ02 ý tý uach arý gobýr ýr arglôyd. ac onýf kýmer talet ehunan. Gobýr alltudes ý6 pedeir ar hugeïnt. Y penkerd bieu gobzê eu mer-chet ý beïrd auôýnt ý dana6. Ergyût cryman ý6 naôd caeth. Ergyût bôyall neu ôdýf ý6 naôd maer bisweil. Pede ir arhugeïnt ý6 farhaet guenídaol ca- eth nyt el nac ýnraô nac ým(r)euân. Õr kŷtya ğ02 gureïgawc a gureïc arall talet wheugeïnt ýr wrec gýfreithaôl ñnô hûnènberth. Õr yfscar ğ02 a gureïc kŷn pen ýfeith mlýned. valhûný renîr ydô otrefyn ñrydunt. Ñgô2 bieu auo ô2 dillat guelý yrýdaô ar llaô2. 15 ar wrec bieu ýteispan. Ñ gô2 bieu ýr ýt. Ar wrec bieu ýblaôt paraôt. Ñgô2 bieu ý bûycan ar nióthlen ar gobenyd týle. Ar cûltyr ar uôyall gûnut ar llaô uôyall. ar crûmaneu oll namûn vn cryman. Ñwrec bieu ýuôyall ëy-
dan. arfoch arpal arvn cryman. ar per-
ued taradýr. ar göë bieu yr heýrn oll na-
mýn hýnny. Y wreic bieu car yr ýchen
ar guedeu ar llaeth leftri oll. eithýr yn pa-
yol. ar dýsgleu oll eithýr yn dýscýl bie-
eu ýgôë. Y wreic bieu yr emenýn oll na-
mýn yn lleftrît bieu ýgôë. ac o2 byd
bêuaneu emenýn ýgôë ageiif vn. Ywre-
ic o bieu ý kic oll auo ar ýlla6 ahalen
arna6 a heb halen ar ka6f oll auo ýnhe-
li aheb halen arnunt. Ar göë bieu ý kic
ar ca6f daychauedic oll. Y wreic bieu
bot ýny thý ýnarhof ýran o2 da. hýt
ým pen ýnawetdýd. Gureic a ñyweto
ýbot ýn uelchawc pan uo mar6 ýgôë. hí
adyly bot ýny thý hýny ñýpper auo be-
elchawc. ac oný byd beichawc talet tribu-
hyn caml666 yr bênhín. Ac adawet ý
ty ar tir yr etiued.

O
R byd ñôy wraged ýn ýmdeith trôy
neb lle ac na bo neb ýgyt ac ây. a.
dŷuot deu 61 yn eu herbŷn ac eu hŷm-reîn. ny diwygir uдут. Oŷbŷd yn
dŷn hagen y gŷt ac 6ŷ yr y vŷchan-
et onŷt mab keuŷn uŷd ny cholla-
nt dîm oe iaôn. O2 dôc gô2 wreic yn
llathrut. Ae hatal gantaô hŷt ympen
ŷ Seithuet dŷd heb wneuthur iaôn idî.
ny dŷly guneuthur iaôn idî hŷt ym
pen yn dŷd aблûydyûn. yna hagen y dŷ-
lŷ côbûl iaôn. Cureic ael yn llathrut
gan 61 ynhæduetrôyd. ae dôyn o2 gô2
hî ae ylûyn. neu y perth. neu y tŷ. Ae
hŷmreîn ae hellbôg dzaecheuŷn. a cho-
ynaô o henî hitheu 62th y chenedyl ac
ŷnŷ dadleu. Sef adŷly hŷ ynŷ diweîr
deb kŷmryt tarô trîgâyaf ac eillaô y
lof cynn ae iraô a guer. ae odûna grûnu
y lof cynn trôy y dôgllôyt. ae odûna aet
ŷwreic ymyôn y tô adodet ûthoet 62th
y trotheu achûmeret y lof cynn ynŷ dôy
laô. A doet gô2 opop parth ûrtarô ac er
thi y'n llaw pop yn y gêmhell ytarô. ac o'r dichaelon hi y'attal ytarô. kymeret yn y hên neb werth ae diweirde. ac onôs dîch aôn kymeret a lînho 61th y'dôl la6 o2gôr. Gureic aymrotho ehunan y'n lloïn ac ymperth y62. aehada6 o2 gô2 hi. ago1der- chu arall o hona6 ae dîuot hitheu yg cûynat y chenedyl. ac yr dadleu. Os di- wat awna ygô2 rodet y16 ygloch heb tawostr yndî. Os diu6yn awna ynteu talet geinhasc idî kîflets ae tîn.

O rh ymda gureic ehunan adîuot gô2 idî adîyn treisf arneî. os diwat awna ygô2 rodet lô deg wîr a deugeînt âthri o honunt yndiouredasc na myn- ho gureic. ac nat yfso kîc. ac na march- occo uyth. onôs mîn diwat. talet yr wreic y guadaol. ae dîflysta6t. ae dirôô. a guylalen aryant yr brenhîn yny wed ydyly. aconô eill ygô2 talu dîcker y geilleu. Seir gueith y dûrcheif ar far-
Wfo 83 a  WELSH MEDIEVAL LAW 99

ýnt oe tei. Ytaϯogleu bieu eu talu o2 collir eithyr gleuueu. Allod3eu. a chỳll3ll. eum-fïrch òỳnteu nỳ chei3ò ytaϯogleu eithyr ñnof. kanýf òỳ ae talant o2 collir ñnof. òyñnoossâc bïenh3in adýry keînh3âc yr guaϯanaethwyr yr arbet yr ñfcubâò2 ae uôyt. àac eistedýat cantref nỳt am-gen ñtroeda3âc kereîn uragaöt atal yr bïenh3in pop blôyd3yn. Ùan uo marb gòò gozwlat ar tir dýn arall. vn ar pỳm-theç ageiîf perchen3âc y tir d3òf y uarò týwarchen. ar ebediî oll yr arglôyd ñam hýnî. 

Pvm nỳn neslaf ñwerth adiwat beîch keuïn ony holîr ñnlletrat. Seîth nỳn adiwat p6n march ony holîr ñn lletrat. Ùeu deg wyr ad diwat guerth wheugeiînt ony holîr ñnlletrat. Ùetwar ñuîr ar hugeînt adiwat guerth punt. ony holîr ñn lletrat. Ùunt ý6 kýuaro6f gòò ar teulu ñný ulôyd3yn. Abedi6 pop gòò rûd ý6 wheugeiînt.

H 2

O2 dýwedîr ar ðyn guelet lletrat gan-
taô liô dýd goleu ac arall ýn llîwaô arnaô ý welet. rodet ýneb aenllîper liô petwar guîr ar hugeînt mal ý del kýf-
nîuer o pop kýmhot o2 vn cantref ac nŷ eill ýllîwat dîm ýny erbŷn 4. Êlyma mal ýdylyîr llîwaô lletrat ýn gyfreithaôl guelet ýdýn o2 pan uo gôl

4 ar gyfreith houno aelwîr dîgy'n wat ýn erbŷn dogîn vanac
eu ýdýd hýt pan uo pýt kýfychéw ar lletrat gantaw athygu oí llíwat ar ý pet-werýd o wýr un vzeînt ac ef ar poîth ý výnwend. ac ar dːw yr eglóyf. ac uch pen ýr allaôg gyffegýr.

Managôi diouredaôc tróy týstolýaeth ý periglaôi oí daô gyût ar colledic ýgôyð ýr offeîrat ýr eglóyf archet ýr effeîrat ý'imanagôi arðwôf ýr eglóyf ýr duô na thôg ý kam. ac of tôg ýno bit gyffelýp ar dːwôf ýgagell. ar trýdedwendh uch pen ýr allaôg. ac of dîwat ýdýn dːwôf hýnný cadarnhaet ýr effeîrat ar ý eir teîr gueîth. ac oný chret ýdýn hýnný týget ýr effeîr at vn weîth ac uellý ný ellír ýný erbyn.

Gverth gayaf tý. dec a deugeînt ary-ant ý'atal ýnenpäen. a dec ar hugeînt atal pop forch agýnhalýo ýnenpäen. Y meínkeu. ar tal uéigkeu ar ýfestfýleu ar dozêu ar kýnoreu ar gôxýfýfleu ar trothyweu ar tubýfst pedeîr keînhawc

Ωfsgubaw brenhín wheugeínt atal.

Ýfsgubaw bëyër trugeínt atal. Ýf-
gubaw tayawc brenhín dec arhugeínt atal. Cattet paob ý fsgubawa yn agozet hýt galan gayaf ý uýnet guýnt ñndu-
nt. Ac o2 da6 ýsgrybyl udunt talet eu perchenaoc eu llógýr. Guedý guýl ýr

hol feínt ony byd bangó2 ýn tri lle ar ý
paret ý fsgubaw ný thelír ý llógýr a wnelher ýndi.

O dýn biben brenhín hanher punt atal o2 byd ty oduchte1. Odýn biben
bëyër o byd ty kýfreithaol oduchte tru-
geînt atal. Odyn biben tayaasg brenhin
dec ar hugeînt atal o2 byd ty kyfreithaol
oduchti. Odyn biben tayaasg baeir pede-
ir ar hugeînt atal o2 byd ty kyfreithaol o
duchti. Pop odyn ny bo odyn biben han-
herasg uyd ar yer gynt herwîd baeint
eu perchenogywn. Y neb a gyneuho tan
ymîn odyn ty ony chîmer fyd ygan ar-
all kyn noe adawr difsodi ytan y gôyd
tyfston neu aryuot yndiwall kymhôf
uyd y guall yrûdunt can kyt talant. Y ty
kyntaf aloscer ynîn tref owall tan. talet y
deu ty gyntaf aennyno ganta6. Deu han-
her uyd ycollet rôg ynbe arothro y tan ar
neb ae kyneuho. [ neb auensifyo ty athan
y arall o2 kyneu hînno tan teir gueith
ynda6. kóbîl tal ageiff ýganta6 o2 llîyc ý-
ty. OS gîr llofrudýaeth tan auyd ar dyn
yn lletrat lîo deg wîr adeugeînt aa arna6.
O2 keiff ýreith digaôn ý6 idawr onyf keiff
bit leidyr guerth. Ûleidyr awerther feith

hín heibýaŷ kudýet uon ýpïen a bæth-ŷn vn llŷ. Or dygûyd ðpïen ar trasf auon athûnu magleu ar ýpïen. perchenâc ųtîr ųbo bon ýpïen arnað adûly ų douot pa tu bînhac ų trosse yr auon uric ýpïen.


ýný blañ. A guedý hynný llog ysfch ar colltýr. Odýna llog yr ych goxeu ãnýr aradýr. Odýna llog ycathreao. Ac odý na oozeu ãozeu ão ãychen. ãy dýly neb o tahastref eredic hynný gaffo paõb ão tref gýfar. ão býd marð ãyhra eraññ a honno aelwir erð yr ych du.

Op gûystyl adymous ãm pen ãnah uet dýd eithyr ãyreñ hyn. arueu e= glûysfic ný dýlyr eu gûystlao achýt gûystler ný dygoûydant. Colltýr achall- ao abell gynnùt ný dygûydant yûth kyt gûystler. òet vn dýd ablûyn ãssyd ã eur allurug eu allestr gozeureiñ pan gûystler. Òûfreith benfic ão ydyuot mal ãyrother. ã neb arotho benffic adylý kym ryt týstón rac mûnet ãný erbýn. ão eir enýerbýn agoàdíweñ ão perchennàweñ âraññ talet ãndeudýblíc. ãx neb adaðho da ãlarall ac osdíwat pan delher ãyouñ.
kyfreith anudon au(y)d arnaö of yn gyho- edaöc y tóg. nýt amgen tri buhýn camlox- ró yr brenhín. áchýmeret ýnteu ýpenýt am yr anudon. árllall oç býd týston gan taò y da ageiff.

Neb atalho galanaf oç býd ýgenedýl oll ýnvwnwlat ac ef cúbýl talu adý- lý erbýn pen ý pýtheóñof oç býd ý genedýl ýnteu ýnwañcaraót ýguladoed llawer oet pýtheóñof adýly ýgkyueir pop gulat. al hýn ýtelir guascar alanaf punt uýd ran bíaót. Wheugeínt ran ke(f) ýnderó. Trugeínt ran kýferderó. Dec ar hugeínt ran keluýn. Pýmthec ýò ran goxcheiuyn. Seith adímei ran gochaxó. Nýt oef puyd ran na phriaót enó ar ach pellach no hýnný. [R]an tat o alanaf ý uab. keínhaóç. Vn gyfreith ýò ýný ký- merher ran o alanaf ac ýtaluher. Rac collí kerenhýd hýný diwatter keínhaóç paladyr ageffir. Þý thal kenedýl farhaet
gan neb. tra uo da ar ŷhelô ehunan. O2
diff yc hagen ŷ da ef iaôn ŷô talu ran ŷ
gŷt ac ef hŷt ŷ trŷded ach.

Er gôýmp galanaf ųô pan latho ñ
dyn ųllall. Adodi oet dŷd ųdïuôyn
ygŷflauan honno. Ae lad ųnteu o dyn
ogenedîl arall heb dŷlyu dîm iðaô. kŷn
dïuôyn ų gŷflauan honno. Sef ygelwir
yn oer gôýmp galanaf ygŷfreith honno
rac trymhet ų golli ef. athalu ygŷfla-
uan rŷwnathoed gŷnt.

Ymhet dŷd kŷn gûyl uïhagel ųdy-
ly ų bênhín guahard ygoet. hŷt
ŷmpen pymthecuet dŷd guedŷ yr ųftô-
yll. Ac o2 moch agaffer ųny coet ųdece-
uet llôdŷn ageiff ų bênhín. hŷt ųm
pen ųnaðuetdŷd. Ac odûna allan ewûllyf
ŷbênhín auŷd ųm danunt.

Or serheir yrîghyâll oe eîsted ųny dad-
leu talher iðaô ųny farhaet gogreit
eïsfôn achuccôy ôy. ų bênhín adîly
o anreith. gre ar geiuyr ar dillat amaer-
ôyaöc. ar arueu ar carcharoïyon heb eu
rannu aneb. nû dûlû ñnteu trañan ÿ
keffyc tom kanûf ÿpeil ÿnt. ÿ
neb a
dûwetto ſçfybyberô oïth ÿbænhin neu
yn hagyr. talet tri buhûn camlûr oïn
deudûblûc. Pan gymerho tayaöc tîr ÿ
gan ÿ bænhin trugeînt adûlû ÿ bænhin
opop rantîr ÿgan ÿtayaöc. Ac oïbûd e-
glûyôf ar tîr ÿtayaöcctref wheugeînt ad-
aô yr bænhin ÿgan ÿneb ae kýmëro.
Faeth arotho ÿbænhin tîr idaô dec a
phetwar ugeînt uûd ÿ ebediô. ar traû
an adaô yr maer ar kýghellaô. Letue-
gîn gureic bænhin neu ÿuerch punt
atal. Letuegîn gureic bænhin neu ÿu-
erch hanher punt atal. Letuegîn gu-
reic tayaöc neu ÿuerch keînhaöc cota
atal canû dûlyant ôy letuegîneu.
ô2 rûd adûlû ateb daof ÿ alltut o pop
haôl nû dûlûho collî e taûaôt aë eneît
ac aelodeu. kanŷ dêlyneb collî tauaôt ac eneït ac aelodeu. o tauaôt dyn arall. Gue-

rth tudedyn paraôt ýgkyfreith howel da pedeîr ar hugeïnt arŷant. Prynaôt agaf-

fer o anuod nêt farhaet. iaôn ýô hagen di-

wôyn ýr anuuet nêt amgen guae-

li achreîth o gyuarch o byd. Jân talher 

racdant guerth creith o gyfarch atelîr gan-

vmp allwed ýgneïtaeth ýf-

ôtaô 

fëd. Vn ýô ofyn dî athro ae garu. 

10

Eîl ýô mûnych ouyn dî dyfsc. Triydyd ýô 
cadô genhût yðyfsc ageffîch. Petwe(r)yôd 
þô tremygu golut. Pymhet ýô caffau 
kelwôd acharu guîryoned. rac ofyn ûô.

15

Pôybînhac atoÎho teruyn ar tîr dîn 
arall talet tri buhûn camlôs ýr bănênîn 
agunaet ýteruyn ýn gyftal achûnt. 

Yneb atyper am tîylâaeth tîget mal 
ùbo iaôn achïfreith idaô. Ac ûna kymer-

ret yllall ýcerei adiwatet ar ý lô allyffet 
ù tïft. Ac odôyn sîllet ûtïft ýr ygnei

Eudyllyc uydant dir6y achaml620 llys allan. Os yn y uynwent yguneir 20 y cam yn y nodua. Seith punt y6 meint

[ydiro6y.]
Hanher dirōŷ llan ageiŷ yr abat oŷbyd ky-
uarwŷd ųnllŷthŷŷr ac y moes eglys. ar
hanher arall ageiŷ meibon lleŷn ųreglys
Sef ų kymerant ųŷ uelly ųpan del dirōŷ
neu gamloŷ ųgyn na ųwdŵyr ųr eglys ų llan udunt. Ac ųsef ųrodir ųda hũnnō ųn
enwedic ųr ųant ac nŷt ųrein ųoffrwm.
Đŷ daô kŷfran ųr maer nac ųr kyghell-
aw ô půt a del ųteŷr dâôs tir nac o ųtông
nac o leidŷr. 5
O R tôr llog ar tir teŷr ųteŷr bieu.
Ac oâ tôr llog ar tir escob deu hanher
ûyd rûg ųbûnênhin ar escob. Pân dûcco kŷf
reith anreith o ųuarô tôy neu oneb dadŷl ar-
all. ųteêlu ar maer ageiŷ yr aneïred ar
enderïged ar dûnewyt ar deuït ar geîuŷr
ac agaffer oll ųny tô eîthŷr meïrch ac ųych
en a guarthec mâô ô eur acaiŷant a
dillat amarôyaôc. Ac oâ byôddfeth auô
kŷwerthŷd punt bûnênhin bîeïuŷd. Tra-
ŷan galanaf adýgôŷd ar perchennaôc
10
15
20
yr arŷf ųllather ų dyn a hi. ũa addycker oxuel ųhed Doch deu hanher uyd rôg ų neb ae dŷcco ar neb bieiuu gŷnt. ò bŷd deu dyn ųn ųmdeith trôy goet. ac ellôg guryôfgen ųl blaenhaf ar yr olhaf hynô gollo ųlygat ef adôly talu ųlygat yr llall.

Et yrôg llŷf allan naô nieu. yrôdi atteb. anaô nieu yrôdi mach. anaô nieu yrôdi guir oî haôl deissôyuedic. haôl o vn gantref trî dieu yrôdi atteb. a-thri ų rodi mach. a-thri yrôdi guir oî haôl deissôyuedic. ųn ųy cantref nessaf: pump nieu yrôdi atteb. aphump yrôdi mach. ahpump yrôdi guir. ųn ųy cantref trôydôd naô nieu ų rodi atteb. a naô yrôdi mach. anaô yrôdi guir. naô nieu yarglôyd ųymgôsfau am ų lô. ųm pop dadleu yôdlôy bot ñpump hyn. Guŷf a haôl ac atteb a barn athagneued.

bŷy bŷnhae atalho tir ų galanaf kyl-
llidet dôostaô yr arglôyd kanŷf rûd
ydylly yti'r uot yr neb ytalher ida. Tu llyf-f eu adylly tyfu yn yr tir honn. Meillon. a guy, ac ysgall. Ac ny byd mwy guerth buoch a tir honn noe hyt pan uo yn eu dyn ny dylly y brenhin. Poi
gouyn eu guerth kyf llather yn wlat. kaeth dyn arall. kanys medyant auyd ydyn ar y gaeth mal ar yaneuelle. Ar dyn agaffter yn ymdeith hyt nof yn ystauell y brenhin. heb tan. aheb ganhdyll kyf llodho guassan ae thwyr y brenhin honn no dyllyr gouyn yala nal. Draddo adylly guaranda ynllu'yry
A chado yn gouaodyr. adyscu yn graf. a datganu ynwuar a barnu yntrugara=.

Kynuaist a erlit kyfreith ac yna kat-wado y6. Kynuaist a rac ulaenha kyfreith. Ac yna pan uo a'durdaist bren- hín'yaeth idi katwadó y6. Kynuaist a raculaenha kyfreith eiffoes o damwe-
ín aní aníheu. Ac yna ny chýmhell hi
nal niew yrodi ateb. A niew yrodi mach.
A niew yrodi gwir o2 haol deislyfyt. Na2
niew yshyd yarglloyd y ymgoftau ae k6. Y
esefirat ymae hyny gafso amser gyntaf
yganu eseren. Ym pop dadleu y dyly 1
bot gows ahaol ac ateb a barn a thangef-
ed. Pop adeil2 maestir adly kaffel tri
ph2en ygan yneb bieffo y coet myntho y
coet22 na vynho: nenp2en. A dby nenfoch.
A neb auo gozuoda2cs d2os arall ony eil y
d2yn b2ith gyfreith. dygoydet d2os tygozu-
oda2c yg kyfreith yneb yd aeth ef d2osta6.
Oet gozuoda2c y geiss2a2 yozuoda2goaeth:
yn dyd abloydyn. ALeidyr arother ar ve
icheu. ny dylyir ydisuetha. Dy dyly neb
wneuthur ia2n nac ateb d2os weithzet
y gaeth onyt am ledzat. Dy dylyir gwir
achyfreith heb ypetwar defnyd hyn: ar
gloyd kyfffredin. ac ygnat kadeira2c. A
dby pleit gydychausl. Poby bynhae atoz-
ho kyfar awnel oe vod. talet tri buhyn 1
caml620 yr brenhin. ac yr kyfar621 yar oll.
Ygwrirglodyeu asfoesfir rac y moch. ka-
ynys llygru ytrr awnant. Yneb ae kaffo ar
yweirglas2d neu ar y yt kyn y vot yn aeduet:
kymeret pedeir keínhaosc. kyf. ygan perchennaosc ymoch. Os yt aeduet alygrant:
talher eu llôgyr.

Owhe fford ygôahan dyn ae da. o goll. ac aghyfarch. alledat. benffic. a lloc. 5
ac adneu. O2 teir kynraf ydylyir dala a dam-dog. O2 teir ereill ny dylyir onyt eturyt
megys yroder. ðyrnaêt agaffer o anuod
ny sarhaet. iaôn y6 hagen dlûyn yr an
yued nyt amgen gwaet a gôeli achreith o
gyfarch o2 byd. Un welrth yyd yneb aûyf-
tler. ar neb yrother yg gôystyl dôsta6.

Ôy bynhac adotto ar yscrebyl llygru y yt.
eu perchennaosc adyly eu iachau ar ymeïnt
ymynho o2th eu llôgyr. Ac ar nys tygho:
talet. Yneb agaffo iaôn o gôbyl am y yt lly-
gredic ygan perchennaosc yscrebyl. ny dy-
ly na thal na dala yscrebyl ar y kelefryt
hûnno goedy hynny.

Imp : pedeir keínhaosc. kyf. atal hyt galan
gayaf rac syneb. O hynny allan dôy gein-
haosc pop tymhoar aûycheif arna6 hyny
odiwetho ñfrôyth. Ac yna trugeïnt atal.
Ac o2th hynny ymae vn welrth imp allo
buch uab2 or dechreu hyt y diwed.
Neb atyppar am tyfstolyaeth. tyget mal y bo kyfreithaol idaö. ac yna kymeret yllall ycreir adiwadet ar y lô. Allyfset y tyft. Odyna edîycher ae côbyl y llyffôyt. Yneb a llysô tyft kyn dôyn y tyfstolyaeth collet y dadyl. alysô tyft llysôt kyn kîlyaö y tyft yôth ycreir gôedy tygho y tyfstolyaeth. ac onys llysôa yna bit sauedic y tyft. Tyft ar tyft ny byd oet idaö. un rym yô gôybydy-eit athyfton achystal a allant ym pop dad-yl agôell yndadyd tir a dayar. Òet tyfton neu warant tra moö vn dyd ablôydyn. Òet tyfton neu warant gozwlat pythêosnos. Òet tyfton neu warant kywlät naö diw arnaöt. Òet tyfton neu warant vn gym- hôt tri dieu. y neb auynho dâuysynaö tyfstolyaeth varwaöl aet yn erbyn yneb ae tyfto. y neb auynho llyfô tuystolyaeth vywaöl aet yn erbyn y tyft yn gyntaf ar eu geireu. ac odyna gôedy tyghont eu llô tyget ynteu rytygu anodon o honaö a dy wedet nat tyft kyfreithaol arnaö ac enwet yr achaöô. Òthyftet ydeu 62 nat aeth ytyft yn erbyn yr achaöô yllysôyt. Ar deu hynny goâthtyfton ygelwir. À dilis uydant.
Pan tysto tyft peth yny tystolyaeth yn gyfreithaol y aereill yn erbyn am diwylliant.
Neu pan tysto amdiwylliant peth yn gyfreithaol yn erbyn tyston: yrei hynny a elwit gwythyston yg gyfreith. Ac ny dylyir eu llyssu. Cal o gyabydyerit a ellir yr amser ymynho yneb ae mynho galwo. Ae kyn gwaet ac amdiwylliant ae goedy. Kanys yr hyn afu kyn dadyl a pouant rogy dadleuwy.


whecheth dyd. kyfreith yn rydhau dial.

Eir royt brenhín ynt. y diúyn teulu: 
nyt oes diúyn am yröyt honno onyt 
trugared y brenhín. Eil yô yre: o pop march 
adalher erni. pedeir keinjaoc kyfreith age-
iff y brenhín. Ty'ded yô gârthec y vaerty. 
o pop eiddon adalher arnunt. pedeir keinjaoc 
.kyf. ageiff y brenhín. Teir royt bïeyr ynt. 
yre. agârthec y vaerty. âe voch. kanys o2 kefrir llödyn yn eu plith: pedeir keinjaoc 
.kyf. ageiff ybïeyr o pop llödyn. Teir royt 
tayaoc ynt. ywarthec. âe voch. âe hentref. 
pedeir keinjaoc cotta ageiff ytayaoc o pop 
llödyn agafffer yndunt o galan mei hyt pan

Eir diröy brenhín ynt: C darfso medi. 

Diröy treis. Adiröy ledzat. A diröy ymlad 
kyfedef. Diúyn diröy treis yô gôyalen 
aryant. aâsil eur. achlâê eur yny mod y 
dywespoyt yn diúyn farhaet brenhín. 
Diúyn diröy ymlad kyfedef yô deudec 
mu. Diúyn diröy ledzat yô. kyffynaô lle-
zdat ar dyn. â gôadu o honaô yn da arytaua-
ôt. â gossot reith arnaô ae phallu. lleidyrr 
kyfedef can pallôys yreith. Gôryon oe pen 
ehunan ae taulaût. ny delit dîm gantaô.
ny chahat dim yny laò. deudeg mu dirôy arnaò. 弭 anhebcôr bænhîn ynt. y effer-
rat teulu. âe ygnat llys. âe teulu. [弭]弭
pheth ny chyfran bænhîn a neb. y eur-
graw'n. âe hebaoc. âe leidyrr.
弭 phetwar yssyd. petwar achaùs yd
ymhoelir braût. o ofyn goâ kadan.
acas galon. acharyat kyfeillon. âserch
da. [弭] Eil petwar yssyd: pedeir taryan a a
yrôg dyn areith gôlat rac haol ledat. Vn
yô kadô gôesti yn gyfreithaôl. nyt amgen
noe gadô o pzyt gochchyfaerôy hyt y boce.
a dodi ylaô dëostaô teir gôeith y nos honno.
a hynny tygu o honaô adynyon y ty gan-
taô. Eil yô genî ameithân. Tygu oà perch-
ennaôc ary trydyd o wyr vn vaeïnt ac ef.
gôelet genî yr anefsel ae veithên ar y helô
heb y vynet teir nos yôïthaô. Taydyd yô
gwarant. Petweryd yô ðôarâì kadô kyn
koll. A hynny tygu oà dyn ary trydyd o wyr
vn vaeïnt ac ef. kyn kollî oà llall yda. bot y
da hômno ary helô ef. Nyt oes warant na-
myn hyt ar teir llao. Gôneuthur oà tryded
laô kadô kyn koll. A hynny adiffr dyn
rac lleďat. [弭] Taydyd petwar ynt. pet-
a llys kyn amfer. achyghas gwyedy braut. 5
три ofer llaeth yfysyd: llaeth kaffec. allaeth gaff. allaeth kath. kany w diwygir vn o honunt. teir sarhaet ny diwygir o: keffir troy veddast. Sarhaet yr efseirat teulu. a sarhaet yr ygnat llys. a sarhaet ymedyc llys. kany dylyant by bot yn vedô. 6ôth na odant py amfer y bo reit yr brenhin 6ôthunt. Teir paluaôt ny diwygir. vn arglôyd ar yâ yny reoli yn dyd kat a bôydyr. ac vn tat ar y vab yr ygospi. ac vn penkenedyl ar y gar yr y gôghou.

Eir gôsaged ny dylyür dadleu ac eu
thetiued am tref eu mam. gôreic a rother yg gôystyl diôs tir. achaffel mab o honei yny gôystloyaeth. a mab ywreic adialho dyn ogenedyl yvam. ac o achat hynny collî tref ytat ohonaô. ac ôôth hynny ny dylyûr dadleu ac ef am tref yvam. amab ywreic a rother o rod kenedyl y alltut. tri chewilyd kenedyl ynt: ac o achaôs gôreic ymaent ell tri: llathrudaô gôreiç oe hanuod. Eil yô dôm gôreic arall ary phen hitheu yr ty. ae gyrru hitheu allan.
kymryt o2 vn g62 yr vn wreic o rod kenedyl achaffel mab o honei. ny dyly ymab h6nn6 kyfrannu tir ar mab agahat kyn noc ef yn ll6yn apherth. Eil y6 kymryt o yficolheic wreic o rod kenedyl. achaffel mab o honno. Ac odyna kymryt videu effeiradaeth o2 yficolheic. Ag6edy hynny kaffel mab o2 effeirat h6nn6 o2 wreic kytnt. ny dyly y mab kyntaf kyfrannu tir ar diwethaf. kanys yn erbyn dedyf y kahat. Tzydyd y6 mut. kany dyly tir net atteppo d1osta6. kany rodir g6lat y uut.

Ri d6n agynnyd eu b6eint yn vn dyd. Taya6ctref y kyfsecr6r egl6ys yndi. gan ganhat yb6enhin. dyn o2 tref honno auei y boe yn taya6c. Auydei y nos honno yn 62 ryd. Eil y6 dyn yrotho yb6enhin ida6 vn o2 pedeir s6yd ar huge int b6einhaol. kyn rod1 y s6yd ida6 yn taya6c: ag6edy yrodi yn 62 ryd. Tzydyd y6 yficolheic ydyd ykafoo co1un y boe yn vab taya6c. Ar nos honno yn 62 ryd.

R1 guerth kyfreith beichogi g62eic. Vin y6 g6aet kyn delwat o2 collir tr6y greulonder: 6yth adeu vgeint a


O Teir ffoîd ygôedir mab o genedyl. ky mryt ymab oî goâ ydywetter y vot yn vab idaô. Ae dodi yrodaô ar allaô. adodi y llaô asfeu ar pen ymab. Ar llaô deheu ar yr alla-62 ar creireu. âthyget nas creôys ef ac nat oesdafyn oe waet yndaô. Eil yô ony byd ytat yn vyô penkenedyl bieu ywadu aseîthlaô kenedyl gantaô. Tâyydôd yô ony byd penkenedyl idaô. lîô deg wyr adeu vge-
I30

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int o2 genedyl ae gwaatta. Ar mab hynhaf yr gwa2 yd oed ymab ar ygyflon bieu tygu yny blae. Tre lle ny dyly dyn rodi llw gweilyd. Yn y6 ar pont yn pwen heb ganllo. Eil y6 ar po2th y vynwent. kanyw canu ypater adyly yna rac eneiteu cristenogyon ybyt. Try-dyd y6 a2d2s yreglws. kanyf canu ypater adly yna rac bron ygroc. Hyyn odynyon adi einc rac llw gweilyd. arglwyd. ac escob. a mut a bydar ac aghyfieithus agw2eic veicha2c. 10

ybënhin eu gòerth py tu bynhac y llather.
Eyr. a garan. a chicuran. Perchennasa'c ytir
y llather arnaö adyly dec adeu vgeïnt ygan y
neb ae llatho. Tri phryf ydyly y bënhin eu
gòerth py tu bynhac y llather. lloftlydan. a be-
leu. a charlœnc. kanys oc eu crôyn ygûneir
amaëvéyeu ydollat ybënhin. Tri pheth
nyat kyfreith eu damdôg. blast. agâenyn.
ac arya. kanys kyffelyp ageffir udunt.
Tri cont kyfreithaöl yffyd. cont gasi. Achont
kath. Achont guîweir. kanys dîlôg ac ellôg
a allant pan vynhont. Tri phëen ryd ynssor-
est bënhin. phëen crîp eglôys. Âphren peler-
dyr a elhont ynreit ybënhin. Âphren eloç.
Tri chœn buelyn y bënhin. y goin kyfed.
15 ae goin kyweithas. Ac goin yn llaö y penky-
nyd. punt atal pop vn. Tri hela ryd yffyd
ympop gôlat. hela 162ch. a hela kadno. a hela
dyfyrgi. kanyt oes tref tat vdunt. Tri pheth
atyr ar gyfreith. treis. Ac amot. Ac aghen
octit. Tri enô righyll yffyd. gwaed gôlat.
A garô gychwedyl gôas y kyghellaö. A righyll.
10 teir sfoîd ytelir gôyalen aryaent yr bënhin.
am treis. Ac am tori naud sfoîd ar achenabol
diatlam. Ac am sarhaet bënhin.

K 2
R1 h(6)1d ny diw yg(1r.) vn y6 gofyn i1a6n (o) dyn y(e)lyn am (ygar) yn tri dadleu ac na chaffe1 i1a6n. Achyfaruot y elyn ac ef g6edy hyynny. a6van h6id yndab a(g6ay6 hyny vo) mar6. ny diwygir yr h(6id h6nn6.) Eil y6 go 5 neuthur eidiged o wreic 6iya(6c 61th wre1)c arall am yg61. Achyfaruot y do(y wraged)y gyt. a6van h6id o1 wreic 6iya6c ae d6y la6 yny llall hyny vo mar6. ny dywygir 1d1. Tâydyd y6 rodi mo6yn y6x aeduet y62 a 10 mach arymo6ynda6t. a6van h6id o1 g61 yndi a bonllost. ae hymre1n vn weith. Ae (chaffel yn) wreic. ynteu adyly gal6 yneith (a6)1wyr atta6. Ac enynnu canh6yleu all-ad (ych)rys tu rocdi yn gyfuch ag6arr y(ch) 15 ont. Ac o1 tu d2ae chefyn yn gyfu(ch) athal-yphedre1n. Ae gollog ar h6id h6nn6 (y)n di heb y dis6yn 1d1. A hyynny y6 kyfreith t6yll vo6yn. Tr1 dyn ny dylyir eu (g6er-) thu o gyfreith. lleidyr kyfadef am bo g(6e) 20 rth pede1r ke1nhac kyfreith yny la6. (ach) ynnl6yn61. a bia6o1 (argl6)yd. Tr1 (da d1ihf) d6uach y(ffyd.) da (aro6ho argl6yd y62) ac ade(l) ida6 ynteu gan gyfre1(th). ada a gaffo g6e-ic gan yg61 p(an gy)tttyo ynteu ag61e)ic 25
penkŷnyd. punt atal pop vn o honunt.  

Try hela ryd ŷsfŷd ųm pop gulat hela 10ch.  

a hela dyfŷrgi. ahela cadno. kanŷt oes  

tref tat udunt. Try pheth atŷr ar gŷfre  

ith. tref ac amot ac aghenoctit.  

O 21 hŷrd nŷ diwŷgir. Vn ųŷ gouŷn ia- 

6n odŷn am ųgar ųelŷn. yn tri dadleu.  

ac na chaffel iaŷn. achŷuaruot ųelŷn ac  

ef guedŷ hŷnny. aguan hŷrd ųndaŷ a gua- 

ŷŷ hŷny ųe ųuarŷ. nŷ diwŷgir idaŷ yrhŷrd  

hônô. Eil ųŷ guenuthur eidged o wrec  

6ŷaŷc 62th wrec arall am ų gô2 achŷfar  

uot ų dôŷ wraged ų gôt. aguan hŷrd ų2  

wrec 6ŷaŷc ųnŷ llall ae dôŷ laô hônŷ  

uo marô nŷ diwŷgir idî. Tydŷd ųŷ rodi  

mo2ŷn ų 62 amach ar ymo2ŷn daôt  

a guan hŷrd ųndî 62 gô2 a bonlloft ae hŷm-  

rein vn weith hi. ae chaffel yn wrec hî.  

Ynteu adŷly galô attaô yneithaôuôr  

aennŷnu canhôyleu. aûlad ychrŷf tu  

dzæe chefŷn yn gyuuôch athal ų phedzeîn.
ac o2 tu recdi y'n gyfuoch aguarr ýchont. 
Ae gollug ar h2d h0nn6 yndi heb ÿdï 
u0yn idî. A hynný y6 kîfreith t0yll 
vo2yn.

Ri dyn n'y dîlýir eu guerthu gan 
gîfreith. lleidyr kîfadef am bo 
guerth pedeir keînhas c kîfreith yný 
la6. achynllûyn62. a ba2d62 arglûyd. 
Tri en6 rîghyll ÿffyd. gu! guaet gulat. 
ag6r6 gychwedyl guaf y kîghella62. 
a rîghyll. 0 teîr fo2d y telîr guyalen 
aryant yr b2enhní a fiol eur acli2 
eur ernî. O dûyn treîf ar wreîc. Ac o to2- 
ri na2d fo2d ar ýchenas c diatlam. Ac 
am farhaet b2enhní. Tri da dîlîf di- 
uach ÿffyd. da arotho y b2enhní y62. 
ac a del ida2 ynteü gan gîfreith. a da 
agaffo gureic gan ýg62 yný h0yneb- 
werth. pan gîtyo y g62 agureic arall. 
a da adycker ýn ryuel deu arglûyd. 
Tri chîffredín gulat ÿffyd. lluîd a
WfolOSa
WELSH MEDIEVAL LAW 135

dadleu. ac eglóýf. kanýf guýf auýd ar paðb vdunt.

Eír guarthurut mo26ýn ýssýyd.
Vn ý6 dýwed6ýt oe thát 62thi.
mí athrodeis uo26ýn ý62. Eíl ý6 erchi
iði mynet ý gýsgu at ýg62. Tøydyd
ý6 ý guelet ýboxe ýn kýuot ý62th ý
g62. ac o acha6f pop vn or tri hýnný
ý tal ýg62 ý hamwabýr ý harglóýd.
æe chowýll ae hegued1 iði hitheu. Tři
argae guaet ýssýyd. mýnwef. a gure-
gýf. perued. aguregýf lla6d62. Tři di-
6ýneb gulat ac ný ellir bot heb dunt
arglóýd. ac efeirat. achýfreith. Óeír
ael6yt adýly guneuthur ra6n ae gým-
ryt dío6 dyn ný bo arglóýd adef 1da6.
tat. aðráat hýnaf. awhegrón.

Eír notwyd kýfreitha6l ýssýyd.
notwyd guenía6l ýurenhínef.
anotwyd medýc ý wniá6 ýguélieu.
a notwyd ýpenkýnýd ýwniá6 ýkón
rŷgedic pedeir keînhaoc kŷfreith atal pop vn o honunt. Notwŷd gureic kŷwre-ôf ce arall keïnhaoc kŷfreith atal.


[erwŷd]
erwyd pop un o'r hynny arodant tyf
toljaeth ydy'n ar ydyllyet. Ceir kyfrinach
yffyd y well eu hadef noc eu keli. colededu
arglwyd achynllwyn allad odyn y tat ot
adeufir ysg kyfrinach.

Ri anfueil un troetau yffyd march.

to hebaoc a gellgi. P'o y bynhac ator-
ho troet un o honunt talet ywerth yn
hollaol. Trí pheth n'y their kyn coller
yn ranty. kyllell. achledyf. allaodur. ka-
nynf yneb bieiffont adylly eu cadô. Ceir
farhaet kelefn ynt. pan lather. pan yf
peiler. pan u'rhlyer ynyô o2wed. Ceir
guarthur kelefn ynt. gouyn pôy ae llad-
aod. pieu yr elo hon. pieu y bed hön.

Tri gôg n'y diwygir. gôg gôg 62th ywreic
agymherho ar ureint mozwyn ahiheu
yn wreic. a dyn adiffethaer o gŷfreith.
adyn oe genedyl y'n guneuthur gôg am
hynny. a gôg dyn 63th gi yny'r ruthraô.
Ceir gauael nyt atuerir dlof letrat.
athrof vach nŷ chŷmhello. athrof alanas. 
Trî pheth o2 keffir ar fo2d nŷt reit atteb y neb o honunt pedol. anotwêd. acheinhao.c. 
Trî dyn ytelir guelî tawaot udunt.

Yr bîenhîn. ac yr bîawdo1 yn med- 
ylya4 am yuarn. ac yr offeirat ūny wîse ūny teîr goyl arbenhic uch yallero1 neu 
yn darllein llythyr rac bion y bîenhîn neu 
ūny wneuthur. Trî lle ūg kŷfreith hy- 
vel ūmæfe praso. Vn o honu gureic bieu 10 
proui treis ar 61. Eîl ūo kynogûn bieu ðmou 
ui uch pen bed ūmacht ūuot ūn uach ac na diwygôyt dîosta4 ūuechnaeth tra uu 
ûyô. Tsôdôd yô prouî bugaigîi. Teîr pla 
kenedyl. magû mab arglôyd. a doûn mab 15 
û genedyl ūg kam. a guardadô penreith. 
Trî pheth atîrr ar amot. cleuît. ac ag- 
hen arglôyd. ac aghenoctît. Trî pheth 
adiffer dûn rac guîf dadleu. llefeîn. ac 
vtyrûn rac llu gozwlat. Allif ūn auon 
heb pont aheb keubal, achleuît.
Ri dyn ytelir galanaf udunt ac nŷ thalant ūy dîm o alanaf. Arglöyd. kanŷf idaŷ ū daŷ trâyan kûmhell pop galanaf. Eîl ūŷ penkenedŷl. kanŷf ūôth ū vneînt ef ūy telîr galanaf ūgarant. Tûydûd ūŷ tat. kanŷf ran adaŷ idaŷ o alanas ūuab nŷt amgen no cheînhaŵc. kanŷt car ū vab idaŷ. Ac nŷ dûlûîr llad vn o honunt o alanaf. Ŭanher ran bastaît atal whaer o alanaf. ac nŷ cheîff hi dîm o alanaf.

cath awarchatwo ñsćuba62 ñenhín.

R1 dŷ ncaf kenedŷl. lleidyr. aðh6yllô2. canŷ elliř ñmôrret udunt. adŷn a latho dŷ n oegenedŷl ëhunan. kanŷ ledêr ý car bŷ6 ýr ý car marô. caf uyôd gan paôb ñy welet ñnteu. Tô1 cheffredôn kenedŷl. penkenedŷl. atherśpantyle. a mab ñwre- ãc another o rod kenedŷl ý eu gelôn. hôn-nô adôlyô bot ñyngôffredôn rôg ý ãy ge- nedŷl. Tô1 meûlyethyant gôzô. bot ýn ñôryô côye karôzô. ac ýn llibûnô ôndad- leu. ac ýn ôzô arglôyd dôzô.

R1 aneueîl ñyôfôd ñôy eu teîthi.

noc eu guerth kûfrieth. ñôftalôyn. aðhô6 trefgorôd. abaed kenuenô. kanŷf ýr enryôl a góllir o collir ônteu. Tô1 chôfâned ñuû. meûbôn bôcheîn. ach ôn acheiologeu. ñôn no hôn trioed kûf- reîth ar traethôfam. weithôn ý traethôn ô1 naûet dôydôu. ñôftaf ýô naûetôdôd racûyr am-
tîr. Eîl yô naâuëtôyd mei elchôyl. Tyô-
dôyd yô naâuëtôyd mei ydaô teithi kyn-
flith. Petwerôyd yô naâuëtôyd whêfraôi
ydaô teithi kynwheith. (Ô)et naâuëtôyd
yffôyd ýarglôyd ýýmgoûfau ae lô pan hon-
her arnaô rodi llô gynt. Ôet naâuëtôyd
yffôyd rôg llŷf allan. kyn atteb. Ahûnny
gedû haôl. pan uo amryûsôn am tîr.
(Ô)et naâuëtôyd yffôyd am geleûn ahan-
fo oû vn cantref ar neb ae llatho. Tôi nàô
uet dôyd yffôyd ýpenkûnûyd. Tôi naâuët-
dôyd yffôyd am uëichogî gureîc. Naâuët-
dôyd kûn aûst û da pop heît ýmreînt
modûyôdaf. Ôet naâuëtôyd yffôyd am-
warant un wlat neu tûst unwlat. Ôet
nàô uetôyd yffôyd ýdoûn ty awnelher ar
tîr dûn arall heb û ganhat. Ôet naâuët-
dôyd yffôyd ýwreîc û arhôf ýrân oû da ýny
thû pan ýfgarho ae gôa. Ôet deu naâ-
vetôyd yffôyd am aradîr pan toûher.
I ar b2a6d61 auarn y b3odyeu na uít u6y genhýt werth keínhabc no gue-rth du6. na varn y kam yr guerth nam-ýn barn y ia6n yr du6.

Bychan rýued kyt bo peduâster yn llýs preffenhaol can fýmudant a-wýd mal awel eluýd. Póy býnhac hagen agarho diheurôyd adîtraghôydder. guaf-sanaeth ia6n yr arglôyd ieffu grift. Ýr hôn ýssýd gogonet y tat ar mab ar ýspzt glan Amen.

21 lle ný dýly dýn rodi li6 gweilyd Vn y6. pont un peny heb ganlla6 Eil y6 ar poîth y uýnwent kanýf canu y pader adýly dýn ýna rac eneit criston ogýon ýbyt. Tàýdýd y6 ar dâ6f yr eglô-yf. kanýf canu y pater adýly dýn ýna rac bêon ýgroc.

Tran dýcker mab ý genedýl o16 degwyr adeugeint ýmab bieu tîgu ýmlaen ý genedýl kanýt kýfreithaol ý guaran
dað hî namîn ar ù llô kyntaf. pan dîweto efco2 neidy'r 1dí.

Pan diwatter mab o genedîl. Ŷ mab hîn haf yrgrô ydyweter ùuot ùn uab 1dað bieu tîgu ùngîntaf ùmlaen ùgenedîl.

(6)èir ouer groef ùssîd. croef adoter ar fo2d ù myôn ùt. acherof adoter arisc prên go2we 1daðc ùg koet. acherof adoto dön ar alla6a nû dûlyho eglôîf ùmyrru ganta6.
HOWEL the Good, son of Cadell, V i a i
king of Cymru, enacted by the
grace of God and fasting and
prayer when Cymru was in his
possession in its bounds, to wit, three score and
four cantrevs of Deheubarth, and eighteen
cantrevs of Gwynedd, and three score trevs
beyond the Cyrchell, and three score trevs of
Buallt; and within that limit, the word of no
one [is] before their word, and their word is a
word over all. There were bad customs and
bad laws before his time. He therefore takes
six men from every cymwd in Cymru and brings
them to the White House on the Tav; and
there were present those who held croziers
in Cymru including archbishops and bishops
and abbots and good teachers; and of that
number, twelve of the wisest laics were
chosen, and the one wisest scholar who was called Blegywryd, to make the good laws and to abolish the bad ones which were before his time; and to place good ones in their stead and to confirm them in his own name. When they had finished making those laws, they placed the curse of God, and the one of that assembly, and the one of Cymru in general upon any one who should break those laws. And first they began with the Laws of a Court as they were the most important and as they pertained to the King and the Queen and the Twenty-four Officers who accompany them, namely, Chief of the Household. Priest of the Household. Steward. Judge of the Court. Halconer. Chief Huntsman. Chief groom. Page of the Chamber. Steward of the Queen. Priest of the Queen. Bard of the Household. Silentiary. Doorkeeper of the Hall. Doorkeeper of the Chamber. Chambermaid. Groom of the Rein. Candlebearer. Butler. Mead brewer. Server of the Court. Cook. Physician. Footholder. Groom of the Rein to the Queen.

A right of all the officers is to have woollen clothing from the king and linen clothing from the queen three times every year; at Christmas and Easter and Whitsuntide. The
queen has a share of all the profits (ennill) of the king from his demesne (oe wlat dilis). The officers of the queen receive a share of all the profits of the king's officers. Three persons who do sarhâd to the king; whoever shall violate his protection, and whoever shall obstruct his wife, and whoever shall kill his man in his presence and in the presence of the company when there shall be greeting and an assembly between him and another regulus (pennaeth). A hundred kine are to be paid as sarhâd to the king for every cantrev in his kingdom (teyrnas), and a silver rod which shall reach from the ground to the king's pate when he shall sit in his chair, as thick as his ring finger, with three knobs at the top and three at the bottom as thick as the rod; and a golden cup which shall hold the king's full draught, as thick as the nail of a ploughman who shall have ploughed for seven years; and a golden cover thereon as thick as the cup, as broad as the king's face. The status of the Lord of Dinevwr moreover is upheld by as many white cows, with the head of each one to the tail of the other and a bull between every score kine of them, as shall extend completely from Argoel to the Court of Dinevwr.

For the galanas of the king is paid three
times as much as his sarhâd with three augmenta-
\[V2a13\]
tions. In three ways sarhâd is done to the queen; when her protection shall be violated, or when she shall be struck in anger, or when a thing shall be taken out of her hand with violence; and then a third of the worth of the king's sarhâd is paid to the queen, without gold however and without silver. Thirty-six persons on horseback it befits the king to support in his retinue; the twenty-four officers and his twelve gwestais; and together with that, his household and his nobles and his youths and his minstrels and his almsmen. The most honourable after the king and the queen is the edling. The edling is to be to the king a brother or a son or a nephew, the son of a brother. The protection of the edling is to conduct the person who commits the offence until he is safe. The sarhâd and the galanas of the king and the edling are the same, excepting privileged gold and silver and the cattle which are placed from Argoel to the Court of Dinevwr. The place of the edling in the hall is opposite to the king about the fire with him. Between the edling and the pillar next to him sits the judge of the court; on the other side of him, the priest of the household; after
that the chief of song; after that there is no fixed place for any one in the hall. All the royal issue, the freemen, and the collectors of the geld (kyllituffon) are to be in the lodging of the edling. The king is to provide the edling with the whole of his expenditure honourably. The lodging of the edling and the youths with him is the hall; and the woodman is to kindle the fire for him and to close the doors after he is gone to sleep. The edling is to have a sufficiency at his repast without measure. In the three principal festivals a privileged bonheddig sits on the left of the king; on his right side, every one as he may will. A privileged protection pertains to every officer; and to others also. Whoever shall resort to the protection of a queen is to be conducted beyond the boundary of the gwlad without pursuit and without obstruction. The protection of the chief of the household conducts the person beyond the boundary of the cymwd. The protection of a priest of the household is to conduct the person to the nearest church. The protection of the steward saves a person from the time he shall stand in the service of the king until the last person goes from the court

1 See note at this point in the Analysis of V after Introduction.
to sleep. The protection of the falconer defends the person to the farthest place where he shall hawk. The protection of the chief huntsman continues to the farthest place where the sound of his horn is heard. The protection of the judge of the court is whilst the suits shall last from the first cause until the last. The protection of the chief groom continues whilst the best horse in the court shall continue running. The protection of the page of the chamber is from the time he goes to gather rushes until he shall finish spreading the king’s bed. Similar to that is the protection of the chambermaid. The protection of a queen’s steward is from the time he shall stand in the service of the queen until the last person goes from the chamber to sleep. The protection of the bard of the household is to conduct the person to the chief of the household. The protection of the silentiary is from the first command of silence to the last. Similar is the protection of a [queen’s] priest to that of his fellow. The protection of the candlebearer is from the time the first candle is lit until the last is extinguished. The protection of the footholder is from the time he shall sit under

\(^1\) i.e. a king’s priest.
the king's feet until the king goes to the chamber. The protection of the cook is from V₃a₂₅ the time he shall begin to cook the first collop until he shall place the last dish before the king and the queen. The protection of the server V₃b₂ of the court is from the time he shall begin to distribute the food until the last shall have had his portion. The protection of the mead brewer V₃b₅ is from the time he shall begin to prepare the mead vat until he shall cover it. The protection of the butler is from the time he shall begin to empty the mead vat until he shall finish. The protection of the court physician V₃b₈ is from the time he goes to visit the sick with the king's leave, until he comes again to the court. The protection of the doorkeeper of V₃b₁₁ the hall is to conduct the person the length of his arm and his rod towards the porter, for he is to receive him. The protection of the porter V₃b₁₃ is to retain the person until the chief of the household comes through the gate towards his lodging; and then let the refugee proceed in safety¹. Similar is the protection of the doorkeeper [of the chamber] to that of his fellow².

¹ V here has probably missed a line: cf. W 37 b 1, 'until the last person shall leave the court.'
² i.e. the doorkeeper of the hall.
The protection of a groom of the rein continues whilst the smith of the court is making four shoes and their complement of nails, and whilst he shall be shoeing the king's steed. Similar to that is the protection of a queen's groom of the rein. Whosoever's protection is violated, it is sarhâd to him. What is paid as the sarhâd of a chief of the household is a third of the king's sarhâd without privileged gold and silver; and likewise his galanas. A Steward, Judge of a Court, Falconer, Chief Huntsman, Chief

[A chasm in V supplied from W]

groom, Page of a Chamber, [have] the same sarhâd and the same galanas and the same ebediw; and their daughters the same status. For their sarhâd, nine kine and nine score of silver are to be paid. For the galanas of every one of them, nine kine and nine score kine with three augmentations are paid. A pound is the ebediw of every one of them. A pound is the gobr of their daughters. Three pounds is their cowyll. Seven pounds is their agweddi. The sarhâd of every one of all the other officers except the chief of the household and the priest of the household, who, although they be of the number of the officers,
are not of the same status—For the sarhâd of every one of the other officers, six kine and six score of silver are to be paid. For their galanas is paid six kine and six score kine with three augmentations. For the ebediw of every one is paid six score of silver; and six score is the gobr of every one of their daughters. A pound and a half is their cowyll; three pounds is their agweddi. Whoever shall kill a person, let him first pay his sarhâd and afterwards his galanas. There is to be no augmentation on the sarhâd of any one.

The lodging of the chief of the household is to be the largest house in the middle of the trev, because round him the lodgings of the household are to be, so that they may be ready for every emergency. In the lodging of the chief of the household, the bard of the household and the physician are to be. The lodging of the priest of the household, and the scholars of the court with him, is to be the chaplain's house. The lodging of a queen's priest is to be the house of the bell-ringer. The lodging of the steward and the officers with him is to be the house next to the court. The lodging of the judge of the court is to be the chamber of the king or

1 Servers (swydwy) in U and X.
the hall; and the cushion which shall be under the king in the day, is to be under the head of the judge of the court in the night. The lodging of the chief groom, and all the grooms with him, is to be the house nearest to the king's barn, because it is he who distributes the provender.

The lodging of the chief huntsman, and all the huntsmen with him, is to be the king's kiln house. The lodging of the falconer is to be the king's barn, because the hawks do not like smoke. The bed of the page of the chamber and the chambermaid, in the king's chamber they are to be. The lodging of the doorkeepers is to be the porter's house. The chief of the household has provision in his lodging, namely, three messes and three hornfuls of liquor from the court; and he receives a perquisite (achyfarós) every year from the king, to wit, three pounds. Of spoil which the household takes, he receives the share of two men if he be with them; and the ox which he shall choose from the third of the king. Whoever does wrong below the columns of the court, if the chief of the household catch him, by law, he receives a third of the dirwy or the camlwrw. If also he catches him at the entrance of the hall sooner than the
steward, he receives a third of the dirwy or the camlwrw. The chief of the household is to be a son or a nephew, a brother's son, to the king. A hornful of mead comes to him in every banquet from the queen. If the king in anger leaves any one of the household below the fireplace, let the chief of the household invite such a person to his own company. At the end of the hall sits the chief of the household and the whole household around him. Let him take what elder he may will on his right, and another on his left. A horse always in attendance he receives from the king, and two shares of the provender does his horse receive.

Whoever shall do sarhâd to a priest of a household or shall kill him, let him submit to the law of the synod; and for his disparaging twelve kine are paid to him, and the third does he receive and the two-thirds the king. A priest of a household receives the garment in which the king shall do penance during Lent, and that by Eastertide; and he has the king's offering; and the offering of the household, and the offering of those who shall take an offering from the king in the three principal festivals; he always however receives the king's offering. A mess of food and a horn-
ful of mead he receives from the court for his provision. A horse always in attendance, he has from the king; and a third of all the king's tithe he receives; and one of the three indispensable persons to the king is the priest of the household. A queen's priest has a horse always in attendance from the queen; and her offering and that of those who may belong to her he has three times every year. The offering of the queen however he receives at all times. The garment in which the queen does penance through Lent, her priest receives. The place of the queen's priest is to be opposite to her. A steward has the garment of the chief of the household in the three principal festivals; and the garment of the steward, the bard of the household receives; and the garment of the bard, the doorkeeper receives. The steward, when he shall ask, has the skin of a hart from the huntsmen from the middle of February until the end of a fortnight of May. When the steward comes to the court, the food and the drink is to be wholly according to his ruling. He shows everyone his proper place in the hall. He apportions the lodgings. A horse always in attendance he has from the king, and his horse has two shares of the
provender. The steward's land is to be free. He has a steer of every spoil from the household. A steward is to have the gobr of the daughters of every land-maer. He receives twenty-four pence from every officer who shall serve food and drink in the court, when they shall enter upon their office. He distributes the gwestva silver. To him it pertains to test liquors in the court. He has a third of the dirwy and camlwrw of the food and drink servants, namely, cook and butler and server of a court. From the time the steward, standing up, shall proclaim the protection of God and the protection of the king and the queen and the nobles (guyrda), whosoever shall violate that protection is not to have protection either in court or in llan. He is to participate in the twenty-four offices of a court. And he has two parts of the skins of the cattle which are killed in the kitchen. For every office of court the steward has a fee when the king shall confer it; except the principal offices. A hart's skin comes to him in October from the chief huntsman, and therefrom vessels are made to keep the king's cups and his horns, before sharing the skins between the king and the huntsmen. A steward has one man's share
of grooms' silver. A steward by law is to place

[V resumes]

food and drink before the king, and a mess above him and another below him, in the three principal festivals. A steward has the length of his middle finger of the clear ale from off the lees; and the length of the middle joint of the bragod; and the length of the extreme joint of the mead. Whoever commits an offence in the entrance of the hall, if the steward catches him by law, he has a third of the dirwy or the camlwrw. If also he catches him below the columns sooner than the chief of the household, he has the third. It pertains to a steward to keep the king's share of the spoil; and when it is divided, let him take an ox or a cow. It pertains to a steward to swear for the king when there shall be a rhaith on him.\(^1\) He is one of the three persons who maintain the status of a court in the king's absence.

A judge of a court does not give silver to the chief groom when he shall have a

\(^1\) reith arna\(_\text{G}\) is probably a misreading of reit or a mistranslation of opus. Cf. Peniarth MS. 28. Anc. Laws ii. 757; also i. 362, 642. The translation would then be 'when there shall be occasion'.
horse from the king. He has one man's share of the daered silver. He administers justice gratuitously in every cause which shall pertain to the court. He is to show the status of the men of the court and the status of their offices. He has twenty-four pence from the one to whom he shall show his status and his due. When a legal fee comes to the judges (braôtwyr) the judge of the court has two shares. He has the share of two men of the spoil which the household takes, although he himself does not go from his house. If any one opposes the judgment of the judge of a court, let them place their two pledges in the king's hand; and if the judge of the court be foiled, let him pay to the king the worth of his tongue, and let him never judge again; and if the other be foiled, let him pay his sarhâd to the judge of the court, and to the king the worth of his tongue. It is right for the judge (bhraôdy) to receive four legal pence from every cause of the value of four legal pence. He is one of the three indispensable persons to the king. Twenty-four pence come to the judges (braôtwyr) when land shall be meered. If a person enters into law without

1 O1 a dyn yg kylfreith, etc., Peniarth MS. 28 reads ' Si quis sine
leave of the judge of the court, let him pay three kine camlwrw to the king; and if the king shall be in the place, let him pay twofold.

No one is to judge who does not know the Three Columns of Law, and the Worth of every Legal Animal. The judge of the court has a linen sheet from the queen regularly. A horse always in attendance he has from the king, and two shares for it of the provender; and it is to be in the same stall as the king's horse daily. A groom of the rein brings his horse to him in proper order when he shall will it. He has his land free. He has small presents, when his office shall be pledged to him; a throw-board from the king, and a gold ring from the queen; and he is not to part with those presents either by sale or by gift. From the bard when he shall win a chair, the judge of the court has a bugle horn and a gold ring and the cushion which shall be placed under him in his chair. The judge of the court has twenty-four pence from every suit for sarhâd and theft, from the one who shall escape from those charges. He has the tongue from the head which comes

licentia ad audiendum iudices accesserit iudicantes ut auscultet (Anc. Laws, ii. 758. Cf. ibid. ii. 821, 900, and i. 370). V therefore here may be a misreading or mistranslation.
as a present to the king, and all the tongues from the court, for he decides on all the tongues; and the king is to fill the place of the tongue with the thigh muscle of the beast which he shall have for the smith of the court. The judge of the court is the third person who maintains the status of a court in the king's absence. He is to be free from ebediw because judgeship is better than anything temporal,

What day soever the falconer shall kill a heron or a bittern or a curlew by means of his hawks, the king shall perform three services for him; hold his horse while he shall secure the birds, and hold his stirrup while he shall dismount, and hold it while he shall mount. Three times the king presents him with food from his own hand on that night; for by the hand of his messenger he presents him daily, except in the three chief festivals and the day whereon he shall kill a notable bird. On the canghellor's left he sits at a banquet. He has the skin of a hart from the chief huntsman in October to make him gloves and jesses. He

1 The text of V 7 a 5–7 Ef ageiff... bênhin, appears to be corrupt. Cf. W 42 a (margin) Tauaot y karô adel yr bênhin yn anrec y pen ageiff ef.

EVANS M
drinks three times only in the hall lest there be neglect of the hawks. A horse always in attendance he receives from the king, and two shares of the provender for it. If the falconer kills his horse in hunting or if it should die by chance, he has another from the king. He has every male hawk. He has every sparrow-hawk’s nest which shall be found on the land of the court. He has a mess of food and a hornful of mead for his provision in his lodging. From the time the falconer shall place his hawks in their mews until he shall take them thence, he gives no answer to any one who shall sue him. He has gwestva once every year on the king’s taeogs; and from every taeogtrev he has a crone or four legal pence for food for his hawks. He has his land free. The day whereon he shall capture a notable bird and the king is not in the place, when the falconer comes to the court with the bird with him, the king is to rise to receive him; and if he rises not, he is to give the garment he may have on, to the falconer. He has the heart of every animal which shall be killed in the kitchen. When the falconer shall be distrained upon by law, neither the maer nor the canghellor shall distrain upon him, only the household and the apparitor.
A chief huntsman has the skin of an ox in winter from the steward to make leashes. For the king’s benefit the huntsmen hunt until the calends of December. Thence until the ninth day of December they do not share with him. On the ninth day of December, it befits the chief huntsman to show the king his dogs and his horns and his leashes and his third of the skins. Until the ninth day of December no one, who shall sue a chief huntsman, receives an answer from him unless he be one of the court officers, for none [of the officers] is to postpone [the suit of] his fellow if there be one to determine it. A chief huntsman has the share of two men of the skins from the huntsmen with the covert hounds, and one man’s share from the huntsmen with the greyhounds; and from the king’s third of the skins he has a third. After the skins are distributed among the king and the huntsmen, let the chief huntsman, and the huntsmen with him, go and take up quarters with the king’s taeogs; and then let them come to the king by Christmas to receive their right from him. The place of the chief huntsman, and the huntsmen with him in the hall, is the column opposite to the king. A hornful of mead comes to him from the king.
or from the chief of the household, and the second from the queen, and the third from the steward. He has from the falconer a tame sparrow-hawk every Michaelmas. He has provision in his lodging, a mess and a hornful of mead. To him belongs a third of the dirwy, camlwrw and ebediw of the huntsmen, and a third of their daughters' gobrs. With the king the huntsmen are to be from Christmas until they shall go to hunt hinds in the spring. From the time they go to hunt on May-day until the end of the ninth day of May, the chief huntsman gives no answer to any one who shall sue him, unless he be overtaken on the calends of May before putting on the boot of his right foot. He has a horse always in attendance from the king, and two shares of the provender for it. When the chief huntsman shall swear, let him swear by his dogs and his horns and his leashes. He has four legal pence from every huntsman with a greyhound, and eight legal pence from every huntsman with a covert hound. If the chief huntsman goes to foray with the king's household or with his host, let him sound his horn when it shall be right for him, and let him choose a steer out of the spoil. As he receives the skin of an ox
before the third day of Christmas from the steward, it is right for him to have the skin of a cow between June and the middle of September from him; and if he remembers not at that time, he has nothing.

A chief groom has the skin of an ox in the winter and the skin of a cow in the summer from the steward, to make halters for the king's horses, and that before sharing the skins between the steward and the officers. A chief groom and the chief huntsman and the foot-holder do not sit by the partition of the hall; each of them moreover knows his place. A chief groom owns the legs of every steer killed in the kitchen, and salt is given to him with them. He has the share of two men of the grooms' silver. He owns the old saddles of the king's steed and its old bridles. A chief groom and the grooms with him have the wild colts which come to the king from the third of a spoil. To him it pertains to hand over every horse which the king shall give, and he himself give a halter with every horse, and he has four pence for every horse except three: the horse which shall be given to the priest of a household, and the horse which shall be given to the judge of

1 Reading medi for mei.
a court, and the horse which shall be given to the jester, for the end of its halter is to be bound to its two testicles and so it is to be given. He has the fill of the vessel, of which the king shall drink, from the steward, and the second from the chief of the household, and the third from the queen. He has his land free; and a horse always in attendance he has from the king, and two shares of the provender for it. The place of the chief groom, and the grooms with him, is the column next to the king. To a chief groom it pertains to distribute the stables and the provender of the horses. He has a third of the dirwy and camlwrw of the grooms. He has the king's caps if there be fur thereon; and his spurs, if they be gilded or silvered or lacquered, when they shall be discarded. He has a mess of food and a hornful of ale for his provision.

Page of the chamber owns all the old clothes of the king except his vesture in Lent. He has his bed clothes and his mantle and his coat and his shirt and his trowsers and his shoes and his stockings. There is no fixed place for the page of the chamber in the hall, as he keeps the king's bed; and he carries his messages between the hall and the chamber. He has his land free, and
his share of the gwestva silver. He spreads the king's bed. He has a horse regularly from the king, and two shares of the provender for it. From every spoil which the household takes, he has the cattle whose ears and horns are of equal length.

A bard of the household has a steer out of every spoil at the capture of which he shall be with the household, and one man's share like every other man of the household. He also sings the 'Monarchy of Britain' in front of them in the day of battle and fighting. When a bard shall solicit from a king (teyrn), let him sing one song. When he shall solicit from a breyr, let him sing three songs. When he shall solicit from a taeog, let him sing until he is tired. He has his land free, and his horse regularly from the king; and it is the second song he sings in the hall, for the chief of song is to begin. He sits second nearest to the chief of the household. He has a harp from the king, and a gold ring from the queen, when his office shall be given him; and the harp let him never part with.

brewer. Server of a Court. Physician. Chambermaid. Queen’s groom of the rein. These fifteen are of the same status; and of the same status are their daughters. For the sarhâd of each of them, there are paid six kine and six score of silver. The galanas of each of them is paid with six kine and six score kine with three augmentations. The ebediw of each of them is six score pence; and six score pence is the gobr of the daughter of each of them. A pound and a half for her cowyll. Three pounds

If a daughter of one of these fifteen goes away clandestinely without consent of kindred, her agweddi will be six steers having ears and horns of equal length. Of the same status as that is the daughter, who goes away clandestinely, of every free man.

If the doorkeeper of a hall go beyond the length of his arm and his rod from the door after the king has entered the hall, and he there suffer sarhâd, no compensation is to be made to him. If the doorkeeper or the porter knowingly impedes one of the officers entering at his own will, let him pay four legal pence to the officer; and if he be a principal one, let him pay twofold, and three kine camlwrrw does he pay to the king. The doorkeeper has a
vessel to hold his liquor. The steward and the waiters ¹ bring their liquor into the vessel of the doorkeeper. When the liquor of the apostles ² is distributed, the doorkeeper takes charge of it. He dries the skins of the cattle which shall be killed in the kitchen; and he also receives a penny for every skin when shared. He has his land free; and a horse always in attendance does he receive from the king. One man's share does he receive of the gwestva silver.

The doorkeeper of a chamber has his land V¹⁰ᵇ¹⁴ free, and a horse always in attendance from the king; and legal liquor does he obtain, and his share of the gwestva silver.

A groom of the rein has the daily saddles of V¹⁰ᵇ¹⁶ the king and his pannel and his rain cap when discarded; and his old horse shoes and his shoeing irons. His land he has free, and his horse regularly. He leads the king's horse to its stable (lety) and from its stable. He holds the king's horse when he shall mount and when he shall dismount. One man's share does he receive of the wild colts taken in foray.

¹ Cf. Anc. Laws, ii. 762 'pincerne'; also ibid. 783 'pincerne ... id est trullyat'.

² Cf. ibid. 762 'Ad potum apostolorum nomine sumptum,' &c.
A court physician sits second next to the chief of the household in the hall. His land he has free, and a horse regularly from the king. Gratuitously does he prepare medicines for the household and for the men of the court; for he only receives the bloodstained clothes, unless it be one of the three mortal wounds. A pound does he take without his maintenance or nine score pence together with his maintenance for the mortal wound, to wit, [first] when a person's head is broken so that the brain is seen. A bone of the upper part of the cranium is four curt pence in value if it sounds in falling into a basin; a bone of the lower part of the cranium is four legal pence in value. And [secondly] when a person shall be stabbed in his body so that his bowels are seen. And [thirdly] when one of the four pillars (post) of a person's body is broken so that the marrow is seen; these are the two thighs and the two humeri. Three pounds is the worth of each one of those three wounds.

A butler has his land free, and a horse always in attendance from the king. He receives legal liquor, to wit, the fill of the drinking vessels¹ used for serving in the court of the ale, and

¹ Reading gwallofyer for gōassanaethwyr.
their third of the mead, and their half of the bragod. A mead brewer has his land free, and his horse regularly from the king. One man's share does he obtain of the gwestva silver, and a third of the wax taken from the mead vat; for the two parts are divided into three shares, the two shares for the hall and the third for the chamber.

A cook has the skins of the sheep and the goats and the lambs and the kids and the calves, and the entrails of the cattle which shall be killed in the kitchen, except the rectum and the milt which go to the porter. The cook has the tallow and the skimming from the kitchen, except the tallow of the steer which shall be three nights with the cattle of the maer-house. His land he gets free, and his horse always in attendance from the king.

A silentiary has four pence from every dirwy and camlwrw which shall be forfeited for breaking silence in the court. A share also does he receive from the officers for every distribution. His land he has free, and his share of the gwestva silver, and his horse regularly from the king. When the land maer shall be removed from his office, the silentiary has three score pence from whatever person is appointed in his stead.
V 11 b 19 A footholder is to sit under the king's feet and to eat from the same dish as he. He is to light the first candle before the king at meat; and yet he has a mess of food and liquor, for he does not participate in the banquet. His land he has free, and a horse always in attendance from the king, and his share of the gwestva silver.

V 12 a 1 The server of a court has his land free, and his horse regularly from the king, and his share of the gwestva silver.

V 12 a 4 Queen's steward has his horse regularly from the queen. Eight pence comes to him from the gwestva silver; and he takes two pence, and the rest he shares among the officers of the chamber. He has the care of the food and drink in the chamber. He is to test the liquors of the chamber; and show each his place.

V 12 a 11 A chambermaid has all the clothing of the queen throughout the year except the garment wherein she shall do penance in Lent. Her land she has free, and her horse regularly from the queen; and her old bridles and her apparel (ae harchenat) when discarded, does she receive; and her share of the gwestva silver.
Queen's groom of the rein has his land free, and his horse regularly from the queen. Where the priest of the household and the steward and the judge of the court are together, the status of a court is in that place although the king be absent.

Maer and canghellor are to keep the waste of a king. A pound and a half comes to the king when a maership or a canghellorship shall be pledged. The maer maintains three persons with himself in a banquet in the king's hall. He distributes the household when they shall go into quarters. On a foray he accompanies the household with three men. He has a progress with three men among the king's taeogs twice in the year. A chief of kindred is never to be a maer or canghellor. A maer is to demand all the dues of the king as far as his jurisdiction of maer extends. Maer and canghellor are entitled to a third of the gobrs of the taeogs' daughters, and a third of the camlwrws and ebediws of the taeogs, and a third of their corn when they shall flee from the gwlad, and a third of their corn and their food from every marwdy of a taeog. A maer is to divide everything, and an apparitor is to choose, for the king. If it happens that the
maer is unable to maintain a house, let him take to him what taeog he likes for a year from one calends of May to another, and let him enjoy the milk of the taeog during the summer, and his corn in the autumn, and his swine in winter; and when the taeog shall go from him, let him leave him four large sows and a boar and all the rest of his animals, and four acres of winter tilth and eight acres of spring tilth; and the second year and the third let him do likewise; not however the same taeog. Afterwards let him subsist upon his own means for three other years; then let the king relieve him by granting him a taeog under the former regulation, if he will. When a person shall lose his spoil by law, the maer and the canghellor are to have the heifers and the steers and the stirks in two equal shares.

The duty of the canghellor is to hold the pleas of the king in his presence and in his absence. He is to place a cross and restriction in every suit. To the left of the king does the canghellor sit in the three principal festivals, if the king be holding court in his canghellorship. A gold ring and a harp and a throwboard does he receive from the king when he enters into office. In the time
of Howel the Good, a third of the live and dead stock of the taeogs came to the maer and to the canghellor; the two parts to the maer, and the third to the canghellor; and the maer shared and the canghellor chose.

An apparitor has his land free, and a mess \( v_{13} a_{17} \) from the court. Between the two columns he stands while the king shall eat, for it then pertains to him to secure the hall against fire. After meat let him eat along with the servants; after that let him neither sit nor strike the post nearest to the king. He has legal liquor, to wit, the fill of the vessels used for serving in the court, of the ale; and their half of the bragod, and their third of the mead. He has the shank of every steer from the court, which is not as high as the ankle\(^1\). On the ninth day before the calends of winter he receives a coat, and a shirt, and a cap, and three cubits of linen from the extremity of his elbow to the end of his middle finger, to make trowsers for himself; and there is to be no linsey-woolsey in his trowsers. The length of his clothes is only to extend to the tie of his trowsers. On the

\(^1\) In order to make buskins for himself as high as the ankles, so say the Welsh texts later than the *Black Book of Chirk* (MS. A). See *Anc. Laws* I. 64, 392.
calends of March he has a coat and a shirt and a mantle and trowsers; also in the three chief seasons he has a bonnet. He is to share between the king and the maer and the canghellor. He has the odd sheaf, when the corn of fugitive taeogs shall be shared, and their marwdys. When a geldable fugitive shall leave his corn unreaped and when the like occurs in the case of a marwdy, the apparitor has the headlands. He has the bacon in cut and the butter in cut from the marwdys; and the nether stone of the quern, and all the green flax, and the flax seed, and the layer next to the ground of the mow, and the hatchets, the reaping-hooks, the fowls, the geese and the cats. He has a loaf with its enllyn in every house to which he comes on the king's business. Three cubits are to be in the length of his bill, lest he be discovered. He has the bull which shall come among the spoil. When the apparitor shall die, his possessions are at the king's mercy. If the apparitor suffer sarhâd while sitting during the pleas of the king, let there be paid to him a sieve full of chaff and an addle egg. The summons of an apparitor, with witnesses or striking the post three times, cannot be denied except by objecting. When
however it shall be denied, the oath of the
person summoned, with that of two men of
the same status as himself, denies it.

The smith of a court has the heads of the
cattle which shall be slaughtered in the
kitchen and their feet, except the tongues.
His maintenance, and that of his servant,
comes from the court. Gratuitously he does
all the work of the court except three works:
a cauldron and a broad axe and a spear.
A smith of a court has the ceinion of a ban-
et. He receives four pence from every
prisoner off whom he shall remove irons. His
land he has free. Legal liquor he has
from the court, [viz.] the fill of the vessels
used for serving in the court of the ale, and
their third of the mead, and their half of the
bragod. He is one of the three persons who
receive that measure; then the apparitor;
lastly the butler. No smith can be in the
same cymwd as the smith of a court without
his permission. He has the same freedom in
grinding at the mill as the king. He has the
gobrs of the daughters of the smiths who
shall be under him and at his command. Six
score pence is the ebediw of the smith of the
court, and six score pence is the gobr of his
daughter. A pound and a half is her cowyll. Three pounds her agweddi.

The porter has his land free. In the castle behind the door is his house, and his maintenance he gets from the court. He receives a log of wood from every horseload of fuel which comes through the gate, and also a log from every cartload, to wit, such a log as he can pull with his one hand without impeding the progress of the horses or the oxen; and although he cannot pull a single log of wood, yet he receives a log, but not the largest. Of the spoil of swine which comes to the gate, the porter has a sow, and it is not to be larger than he is able with his one hand to hold up by the bristles so that her feet shall not be lower than his knee. Of the spoil of cattle which comes to the gate, if there be a steer without a tail, the porter has it; and he also has the last steer which comes to the gate, and the milt and the rectum of the cattle which shall be slaughtered in the kitchen. Four pence he gets from every prisoner who shall be lawfully imprisoned in the court.

It is necessary that the watchman should be a bonheddig gwlad, for in him confidence is placed by the king. His food he
always receives in the court, and, if the king be not in the court, he receives his mess first after the maer. Every morning he gets a loaf with its enllyn for his morning meal. The aitch-bone he gets of every steer slaughtered in the kitchen. His land he has free; and clothing he has twice in the year from the king; and shoes and stockings he gets once.

Land maer has the suet and the lard from the court. He has the skins of the cattle slaughtered in the kitchen which shall be three nights with the cattle of the maer-house. He has the gobrs of the daughters of the men of the maer-trev. Although the servants shall do sarhâd to the land maer while on their way carrying drink either from the kitchen or from the mead cellar towards the hall, they are not to make compensation to him. When his sarhâd shall be paid, six kine and six score of silver are paid to him. His galanas is paid with six kine and six score kine, with three augmentations.

The right of the chief of song is to sit on the left of the edling. His land he has free. He is to sing first in the hall. A wedding donation he receives, to wit, twenty four pence from every virgin when she shall marry. He
gets nothing however at the wedding of a woman from whom he previously received chattels on the occasion of her wedding when she was a virgin. A bard when he shall have won a chair, such is a chief of song. No bard can solicit anything as far as the jurisdiction of the chief of song shall extend, without his permission, unless he be a bard of a border gwlad. Although the king shall prohibit the giving of chattels within his kingdom till the end of a certain period, the chief of song is exempt by law. When the king shall will to hear a song, let the chief of song sing two songs concerning God and the third of the chiefs. When the queen shall will to hear a song in her chamber, let the bard of the household sing three songs softly lest the hall be disturbed.

\[ V \ 15 \ b \ 6 \]  
Cub of a king's coverthound whilst its eyes are shut, is twenty four pence in value. In its litter, it is forty eight pence in value. In its kennel, it is ninety six pence in value. In its random hunting, it is six score pence in value. When it shall be trained, it is a pound in value.  

\[ V \ 15 \ b \ 11 \]  
Cub of a king's greyhound before its eyes are opened, is twelve pence in value. In its litter, it is twenty four pence in value. In its kennel, it is forty eight pence in value.
In its random hunting, it is ninety six pence in value. When it shall be trained, it is a pound in value. Of like worth are the covert-hound of a breyr and the greyhound of a king. The value of a breyr's greyhound is in law half the value of a breyr's coverthound of equal age. Of whatever breed the cub of a taeog may be, it is before opening its eyes a curt penny in value. In its litter, it is two curt pence in value. In its kennel, it is three curt pence in value. When it shall be set free, it is four curt pence in value. A cur, although it is a king who shall own it, is of no more value than four curt pence. If it be a shepherd dog, it is of the value of a steer of current worth; and should there be doubt as to its being so, let the owner swear, with a neighbour above his door and another below his door, that it goes before the cattle in the morning and guards the hind-most at the close of day. Whoever shall pull out an eye of a king's coverthound or shall cut off its tail, let him pay four legal pence for every cow which the dog shall be worth. A rambling dog, if it be killed further than nine paces from the door, shall not be paid for. If it be killed within the nine paces, twenty four pence are paid for it. No legal
worth exists on a harrier; on everything which has no legal worth, an appraise is obtained.

Whoever shall meddle with a king's hart in season, let him pay three kine camlwrw to the king. A stag is of the value of an ox. A hind is of the value of a cow. There are to be twelve privileged pieces in a king's hart in season: tongue, and the three pieces of the neck, lungs, heart, two-loins, shoulder, haunch, stomach, nombles, liver. Three kine camlwrw are paid for every piece. For a king's hart in season, when every camlwrw is reckoned, there are paid two score kine. There are no privileged pieces in a king's hart except from the Feast of Cirig to the calends of December; and it is not a hart in season except whilst the privileged pieces shall be in it. If a king's stag be killed in the trev of a breyr in the morning, let the breyr keep it whole until mid-day; and if the huntsmen do not arrive then, let the breyr cause the hart to be skinned, and the dogs to be lured from the flesh; and let him take home the dogs and the

1 There appears to be some confusion in the various texts as to the dogs and the flesh. Cf. Peniarth MS. 28, et canes pascat
skin and the liver and the hind quarter; and if the huntsmen do not arrive that night, let him make use of the flesh and let him keep the dogs and the skin for the huntsmen. If the stag be killed at mid-day, let the breyr keep it whole till the night; and if the huntsmen do not arrive then, let the breyr make use of it like the former one. If it be killed during the night in the trev of a breyr, let him spread his mantle over it, and let him keep it whole until the morning; and if the huntsmen do not arrive then, it will be of the same status as the former ones. If a freeman be hunting with coverthounds, let him wait in the morning until the king's huntsmen shall thrice let loose their dogs; and afterwards let him let loose. Whoever shall kill a hart on another person's land, let him give a quarter to the owner of the land, unless it be a king's hart; for there is to be no quarter for land in a king's hart. If a traveller sees an animal from a road in a king's forest, let him discharge a missile at it, if he will; and if he hit it, let him pursue whilst he shall see it; and from the time that it shall disappear from view, let him leave it.

de carne, Anc. Laws, ii. 800; also 825; and the Black Book of Chirk (MS. A), ibid. i. 286; also 492, 736.
Thus far by the permission of God we have discussed the Laws of a Court. Now with the help of the glorious Lord Jesus Christ, we will shew the Laws of a Gwlad. And first, the Three Columns of Law, that is, the nine accessaries of galanas; and the nine accessaries of fire; and the nine accessaries of theft.

The first of the nine accessaries of galanas is tongue-reddening, that is, showing the place where the person, who is to be killed, may be to the person who kills him. The second is, giving counsel to kill the person. The third is, consenting with the murderer to kill him. The fourth is, looking out. The fifth is, accompanying the murderer. The sixth is, repairing to the trev. The seventh is, superintending. The eighth is, being an assistant. The ninth is, seeing him killed while allowing it. For each of the first three, there is given nine score of silver and the oaths of a hundred men to deny blood. For each of the following three, there is given twice nine score of silver and the oaths of two hundred men. For each of the last three, there is paid thrice nine score of silver and the oaths of three hundred men to deny blood. Whoever shall deny wood and
field, let him give the oaths of fifty men without bondman and without alltud; and three of them abjuring horse-riding and linen and woman. Whoever shall admit homicide, let him and his kindred pay the sarhâd of the person who is killed, and his galanas. And first, the murderer pays the murdered man's sarhâd to his father and his mother and his brothers and his sisters; and if he was married, his wife is to receive a third of the sarhâd from those. Moreover the third of the galanas will fall on the murderer and his father and his mother and his brothers and his sisters, apart from the kindred. Again, the third of the murderer is divided into three parts, the third to fall on the murderer himself, and the two parts on the father and the mother and the brothers and the sisters; and of those men each one pays as much as the other, and so the women; and no woman pays more than half the share of a man; and that third is to be paid to the slain person's father and mother and his co-heirs as in the case of his sarhâd. The two shares which are imposed on the kindred are divided into three parts; and of these, the kindred of the father pays two shares, and the mother's kindred pays the third. The same generations of the kin-
dred are to pay galanas along with the murderer to the same generations who receive it on the part of the murdered, from the ancestor in the fifth remove to the fifth cousin. Thus are named the nine degrees of a kindred who are to pay galanas and to receive it, and their members. The first of the nine degrees is the father and mother of the murderer or of the murdered. The second is a brother and sister. The third is a grandfather. The fourth is a great grandfather. The fifth is a cousin. The sixth is a second cousin. The seventh is a third cousin. The eighth is a fourth cousin. The ninth is a fifth cousin. The members of the degrees are the nephew and uncle of the murderer or the murdered. A nephew is a son of a brother or a son of a sister, or of a cousin male or female, or of a second cousin. An uncle is a brother of a father or mother, or of a grandfather or a grandmother, or of a great grandfather or a great grandmother. And this is the amount of the share of each one of all these when paying galanas or receiving it. Whoever may be in kinship nearer than another by one generation to the murderer or the murdered, pays or receives twice as much as that other; and so in respect to each
of the seven last degrees and the members of all the degrees. The heirs of the murderer or the murdered are not to pay anything nor receive in respect to galanas, because the share of the person who pays more than any other stands for him and his heirs; and their care rests on him. The care of the heir of the murdered rests on his parents and his co-heirs because they receive a third part of the galanas. And if there be anyone of the kindred of the murderer or the murdered, who is an ecclesiastic in holy orders or a religious or leprous or dumb or an idiot, he neither pays nor receives any of the galanas. They are not to take vengeance for a person murdered, nor is vengeance to be taken on them; and it is impossible to compel such by any law to pay anything, nor are they to receive.

Of the nine accessaries of fire, the first is counselling to burn the house. The second is, agreeing concerning the burning. The third is, going to burn. The fourth is, carrying the cresset. The fifth is, striking the fire. The sixth is, procuring tinder. The seventh is, blowing the fire until it shall kindle. The eighth is, setting fire to the thing with which to burn. The ninth is, watching the
burning and allowing it. Whoever shall deny one of these nine accessories, let him give the oaths of fifty men without bondman and without alltud.

The first of the nine accessories of theft is devising deceit and seeking an accomplice. The second is, agreeing concerning the theft. The third is, giving provision. The fourth is, carrying the food while accompanying him. The fifth is, tearing down the cattle yard or breaking the house. The seventh [sixth] is, moving what is stolen from its place and walking day or night with it. The seventh is, knowing and informing as to the theft. The eighth is, sharing with the thieves. The ninth is, seeing the theft and concealing it for reward or buying it for worth. Whoever shall deny one of these accessories, let him give the oaths of fifty men without bondman and without alltud.

Nine persons who are to be believed in giving their testimony, each one of them separately on his oath. A lord between his two men as to a suit which they acknowledge to have been previously before him; and he be not interested in the suit, and they be not in agreement as to the mode. An abbot between
his two monks on the threshold of the choir. A father between his two sons by placing his hands on the head of the son against whom he shall swear, and saying thus: 'By God, the One who created me thy father and thee my son, the truth I declare between you.' A judge as to what he previously decided, if the two persons concerning whom he judged are disputing concerning the decision. A surety as to his suretyship if he admit a part and deny another part. A priest between his two parishioners as to the testimony which was testified to him. A virgin as to her virginity, if the man to whom she was given declares she was not a virgin in order to take away her right and her due; or if she is violated and the man who violated her says she was not a virgin, the virgin's testimony is to be believed against him. A shepherd of a hamlet (trefgo:d) as to his shepherding if one animal kills the other. A thief without hope of mercy concerning his fellow-thief, when brought to the gallows; because credible is his word concerning his companions and the chattels they thieved, without a relic; and his companion is not to be destroyed on his word, but is to be a thief for sale. To be believed also is a contract man as to his con-
tract. And so also to be believed is an informer who gives a full information. And a giver of property is to be believed as to the chattel he gives, and so it is said: 'There is no gift except by consent.'

A person's hand, and his foot, and his eye, and his lip, and his ear with loss of its hearing, and his nose; six kine and six score of silver is the worth of each one of them. If a person's ear be wholly cut off and the person continue to hear as before, two kine and two score of silver are to be paid. The testicles are of the same worth as all the above members.

The tongue by itself is of such value as all the members which have been so far mentioned. All a person's members when reckoned together are eight and four score pounds in value.

A person's finger is a cow and a score of silver in value. The worth of the thumb is two kine and two score of silver. A person's nail is thirty pence in value. The worth of the extreme joint, twenty six pence and a half-penny and a third of a penny. The worth of the middle joint, fifty and a half-penny and two parts of a half-penny. The worth of the nearest joint, eighty pence. A person's foretooth is twenty four pence in value with three aug-
mentations; and when a foretooth is paid for, the worth of a conspicuous scar is to be paid with it. A backtooth is fifty [pence] in value.

Twenty four pence is the worth of a person's blood, for it is not proper that the worth of a man's blood should be as high as the worth of God's blood. Although he was very man, he was very God and he sinned not in his flesh. There are three conspicuous scars upon a person: a scar on a person's face, valued at six score pence; a scar on the back of the right hand, valued at sixty pence; a scar on the back of the right foot, valued at thirty pence. The worth of a person's eyelid, as long as the hair is on it, is one legal penny in value for every hair; if a part be cut away from it, then the worth of a conspicuous scar is paid.

The amount of the galanas of a maer or a canghellor is one hundred and eighty nine kine with three augmentations. The sarhâd of each of them is nine kine and nine score of silver. The ebediw of each of them is a pound. The gobr of the daughter of each is a pound, and the cowyll is three pounds, and the agweddi is seven pounds. If a daughter of a maer or a canghellor or one of the principal officers of a court goes away clandestinely without consent
of kindred, nine steers with horns and ears of equal length will be their agweddi. Four kine and four score of silver is the sarhâd of a king's domestic (teuluol) if he avouch himself as such.

Three kine are paid for the sarhâd of a breyr's domestic, that is, three kine of current value.

The galanas of a chief of kindred is thrice nine kine and thrice nine score kine with three augmentations. For his sarhâd thrice nine kine and thrice nine score of silver are paid. The galanas of one of the members of a chief of kindred, to wit, his kin, is paid with nine kine and nine score kine with three augmentations. For his sarhâd he receives nine kine and nine score of silver.

The galanas of a breyr without office is paid with six kine and six score kine with three augmentations. His sarhâd is paid with six kine and six score of silver. The galanas of an innate bonheddig is paid with three kine and three score kine with three augmentations. His sarhâd is paid with three kine and three score of silver. An innate bonheddig is a Cymro by mother and father without bondman and without alltud and without mean origin in him. If an innate bonheddig is a breyr's man when murdered, the breyr receives six kine of the
galanas from the murderer. To the king comes \( V_{20\ b\ 14} \) the third of every galanas, because it is for him to enforce where it is not possible for a kindred to enforce; and what shall be obtained of the murderer's chattels from time to time, belongs to the king. The galanas of a king's taeog is \( V_{20\ b\ 18} \) paid with three kine and three score kine with three augmentations. His sarhâd is three kine and three score of silver. The galanas of \( V_{20\ b\ 20} \) a breyr's taeog is half the galanas of a king's taeog, and likewise his sarhâd. The galanas \( V_{20\ b\ 22} \) of a king's alltud is paid with three kine and three score kine without augmentation. His sarhâd is three kine without addition. The \( V_{20\ b\ 25} \) galanas of a breyr's alltud, is half the galanas of a king's alltud. The galanas of a taeog's \( V_{21\ a\ 1} \) alltud, is half the galanas of a breyr's alltud, and likewise with regard to their sarhâds.

Whoever shall strike a person, let him pay \( V_{21\ a\ 4} \) his sarhâd first, because attack and onset constitute a sarhâd to every person; and a penny for every hair pulled out from his head by the root; and a penny for every finger which shall touch the head; and twenty-four pence for the front hair. Let every one choose his \( V_{21\ a\ 9} \) status, whether by the status of his chief of kindred or by the status of his father or by
V 21 a 11 the status of his office. A pound and a half is the worth of a well-formed bondman, if he originates from beyond the sea. If however he be maimed or too old or too young, that is, less than twenty years, he is one pound in value. If also he originates from this side of the sea, he is a pound in value, because he himself debased his status by willingly becoming a hireling. If a free man strike a bondman, let him pay him twelve pence; six for three cubits of home-made white cloth to make him a coat for cutting furze in; three for trowsers; one for buskins and gloves; one for a hedging-bill, or for a hatchet if he be a woodman; one for a rope of twelve cubits. If a bondman strike a free man, it is just to cut off his right hand, or let the bondman's lord pay the person's sarhâd. The protection of a bondman is as far as he throws his sickle. Whoever shall have connexion with a bondwoman without consent of her lord, let him pay twelve pence to the bondwoman's lord for each connexion. Whoever shall cause the pregnancy of a bondwoman who shall be on hire, let him give another in her place until she be delivered; and then let him cause the issue [to be nursed] and let the bondwoman return to her place; and if she die
in childbirth, let him who caused her pregnancy, pay her legal worth to her lord. Every person receives augmentation in his galanas and in his sarhâd except an alltud; the scores [of silver] which are paid together with the cattle are the augmentations. The sarhâd of a bondwoman is twelve pence in value; and if she be a serving [woman] who works neither at the spade nor the quern, twenty-four pence is her sarhâd.

Whoever waylays a person, pays double the galanas of the person who is murdered; and twelve kine dirwy doubled, he pays to the king. Whoever shall deny waylaying or murder or open attack, let him give the oaths of fifty men without bondman and without alltud. An open attack cannot be on the part of less than nine men.

It is for a court to meer; and after a court, a llan; and after a llan, status; and after status, prior conservancy on waste. A house, a kiln and a barn, constitute prior conservancy. If contention arise between two trevs of equal status concerning boundary, it is for the king’s gwrdas to determine it, if they know; and if they are doubtful, it is for the proprietors of the land to swear, every one as to his boundary; and afterwards let them share the object of their
contention equally between them. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed between two trevs; and twenty-four pence come to the judges. When law shall award land to a person, half a pound comes to the king from every rhandir when he shall give investiture.¹

Thus are suits concerning land and soil elucidated. The claimant is to exhibit his claim; and after that the defendant his defence; and after that it is for the elders of the gwlad to consult together amicably which of the parties is right and which is not; and after the elders shall have considered their opinion and strengthened their proceeding by oath, then the judges are to withdraw apart and decide according to the proceeding of the elders, and inform the king what they shall have

¹ The translation of these two sentences is not in accordance with the punctuation in the text, which if followed would translate '... between two trevs. Twenty-four ... to the judges when law ... person. Half a pound', &c. According to Aneurin Owen the two early Latin texts differ here, Peniarth 28 reading: 'Rex debet ... uillas. Judices uero ... denarios, si terra ... alicui. De qualibet ... libre'; and Brit. Mus. Vesp. E.xi: 'Rex debet ... villas; judices vero ... [denarios]. Si terra ... alicui ... de qualibet ... libre.' Ane. Laws, II. 778, 852; also I. 538, 762.
adjudged; and that is a verdict of a gwlad after defence. When a dispute shall be commenced concerning the meering of lands or trevs; if it be commenced between the land of the court and the land of the gwlad, the court is to meer. If between the land of the gwlad and church land, the church is to meer. If between co-inheritors, status is to meer. If between occupied land and a waste, prior conservancy is to meer. Building and tillage denote occupation. When a court meers, it is for the maer and canghellor to define the meers on its behalf; if a church, crozier and gospel.

Whoever wills to move a claim concerning land by kin and descent, let him move it on one of the two ninth days, either the ninth day of December or the ninth day of May; for if such a claim as that be moved outside one of those days, it will not succeed. Whoever shall claim land on the ninth day of December, shall have judgment respecting it before the ninth of May; and if he do not then have judgment, let him claim on the ninth day of the succeeding May if he will to continue law; and afterwards law is open for him when the king shall will.
Three dadannuuds of land there are; dadannudd of car, and dadannudd of burden, and dadannudd of aration. He to whom is adjudged dadannudd of burden, has three days and three nights of rest without suit; and on the third day he gives answer, and on the ninth day judgment. He to whom is adjudged dadannudd of car, has five days and five nights rest, and on the fifth day answer, and on the ninth day judgment. He to whom is adjudged dadannudd of aration, has rest without suit until he shall turn his back upon the stack; and on the ninth day judgment. No one is entitled to dadannudd except that of the land which shall have been in the hand of his father in his lifetime and to his death. Whoever shall have dadannudd adjudged to him, no one can eject him from his dadannudd except a proprietary heir; since the second dadannudd cannot eject the first; and one non-proprietor is not to eject another non-proprietor from his dadannudd. And if there be a dispute as to dadannudd between proprietary heirs, one cannot eject the other by law. Of two lawful heirs one is proprietary heir to dadannudd of the whole and the other is not, as no one is proprietary heir to dadannudd of the whole except the eldest.
brother. The status of the eldest brother is to take the dadannudd of the whole for his brothers; and although they should come before him, they do not receive the dadannudd of the whole; and if they take it, he may eject them therefrom if he wills it. If they make the demand jointly, they are to receive it jointly as stated above. It is not necessary to await a ninth day for deciding the boundary of land except when it shall be the will of the king and his gwrdas. Also it is not necessary to await a ninth day between a proprietor and a non-proprietor who shall hold land in opposition to him.

Three times is land to be shared among kinsmen: first among brothers; then among cousins; the third time among second cousins. Thenceforward there is no proper sharing of land. When brothers share their father’s trev among them, the youngest gets the principal homestead and eight erws and the whole stock and the boiler and the fuel hatchet and the coulter, since a father can neither give nor devise them except to the youngest son; and although they be pledged, they never lapse. Then let every brother take a principal homestead and eight erws; and the youngest son
shall share, and from eldest to eldest they are to choose. No person is to demand re-sharing except him who has not obtained a choice, as there is no gwarthal with choice.

If a person neglects three summons on the part of the king respecting land, unless a great necessity hinders him, the land is given to him who shall claim it. If he comes at the second summons or at the third, let him answer respecting the land if it is right for him; and let him pay three kine camlwrw to the king for neglecting summons. Whoever shall pay an investiture fee for land, is not by right to pay ebediw. Whoever shall hold land during three men’s lives in the same gwlad as the recognized possessors, during the lives of father, grandfather and great-grandfather without claim and without surclaim, without burning of house, without breaking of plough; that land is never to be answered for by them, inasmuch as law has shut between them. Whoever shall claim land by kin and descent, it is necessary that the elders of the gwlad should swear as to the kin before hearing the claim. If a person receives a share of land from his kindred after a long state of exile, let him give six score pence as fee for custody if they concede to him
a share. The land which the king shall give to a person by right, let not him who shall rule after him retake. Whoever shall allow the transfer of his father's trev in his presence to another without let and without hindrance, shall not have it whilst he lives. Whoever shall claim land; if he traces his kin along the distaff more than three times, his claim shall be lost. If a church is made on a taeogtrev with the king's leave and it be a burying-place, and there be a priest saying mass in it, that trev shall be free from that time forward. If a taeog takes the son of a breyr to foster with his lord's permission, such a son is to participate in the taeog's father's trev like one of his own sons. Every joint land is to be held with oath and with chattels; and he who does not so hold it, let him lose his share. When however the land shall have been shared, no one ought to pay for another. Each however ought to hold with their oath, one for another, of the brothers, cousins and second cousins; and the land which any one of them shall lose through lack of oath on the part of the rest, let them make good to him. Beyond second cousins no one is to preserve the share of another either with his oath or with his chattels.
Whoever shall commit treason against a lord or waylay, is to forfeit his father's trev; and if he be caught, he is liable to be executed. If he be not caught and he will to be reconciled to his lord and kindred, a twofold payment of dirwy and galanas is to be levied on him; and if he repair to the court of the pope and return with the pope's letter with him and show that he is absolved by the pope, he has his father's trev. A third cause for which a person forfeits his father's trev is the abandoning of his land without leave, and his not being able to bear the burden and the service attached thereto.

No person is to obtain the land of his co-heir, as of his brother or of his cousin or of his second cousin, by claiming it through the one of them who shall die without an heir of his body; but by claiming it through one of his parents who shall have been in possession of that land till his death, whether a father or grandfather or great-grandfather; and so he gets the land if he be next of kin to the deceased. After brothers shall have shared their father's trev between them, if one of them die without an heir of his body or a co-heir to a third cousin, the king is to be heir of that land. There
are three kinds of prid on land: one is, a conservancy fee; the second is, chattels which shall be given to augment land or its status; the third is, the lawful labour which shall be done on the land whereby the land is improved. No person is to demand re-sharing except the one who has not obtained a choice, since gwarthal does not harmonize with choice.  

There are three lawful inheritances which remain secure to the inheritors. One is an inheritance by title on the part of parents. The second is an inheritance by lawful contract with the owner for worth. The third is an inheritance which shall be obtained by a lawful contract by the will of the owner without worth.

By three means are land and soil to be sued for: through wrong possession; and by dadannudd; and by kin and descent. Though the suit for land may not succeed by the first means or by the second, it is to be obtained none the less slower than before by the third.

There are three wrong possessions: possess-
sion in opposition to the owner against his will and without judgment; or possession through the owner and in opposition to his heir against his will and without judgment; or possession through a guardian and in opposition to the right proprietor against his will and without judgment. An owner is one having a sure title. A guardian is one who maintains or guards the title of another person. There are three kinds of status: natural status, and status of land, and status of office. There are three qualifications proper to every person: kind and status and heirship. Heirship however is according to status; status according to kind; kind according to the difference which may be between persons according to law, such as the difference between a king and a breyr, and between man and woman, and eldest and youngest.

Four rhandirs are to be in the trev from which a king’s gwestva shall be paid. Eighteen feet are to be in the length of the rod (gôyalen) of Howel the Good; and eighteen such rods (lathen) are to be the length of the erw, and two rods the breadth. Three hundred and twelve such erwys are to be in the rhandir between clear and brake, and wood and field, and wet and dry, except the gorvodtrev; and
from such rhandirs land borderers are called in law. There are three evidences for land: 

elders of a gwlad for ascertaining kin and descent to establish a person in his right as to land and soil. The second is; a man from every rhandir of that trev constitutes the land borderers for ascertaining the mutual sharing between kindred and relatives. The third is; when there shall be contention between two trevs, maers and canghellors and apparitors are to preserve boundaries, for it belongs to a king to meer. There are to be thirteen trevs in every maenor, and the thirteenth of these is the gorvodtrev. In each free trev with office and free trev without office, there are four rhandirs, three for occupancy and the fourth pasturage for the three rhandirs. There are three rhandirs in the taeogtrev; in each of the two are three taeogs, and the third pasturage for the two. Seven trevs are to be in the maenor of the taeogtrevs.

Whoever shall breach a meer upon the land of another person, let him pay three kine to the king and let him restore the meer to its former state. An impetuous large river is not a boundary between two cymwds save in its original channel. A stone cross,
that is, a meer stone or meer timber or other specified thing which shall preserve a boundary, is six score pence in value. Whoever, shall breach a meer between two trevs, or shall plough a highway, is to pay six score pence to the king; and let him restore the meer to its former state. The breadth of land between two trevs, if it be of land, is a fathom and a half; between two rhandirs, four feet; between two erws, two furrows. The breadth of a king's highway is twelve feet. Whoever shall hold two lands under one lord, let him pay his ebediw for the one of higher status.

The measure of a king's gwestva from every trev from which a king's gwestva is paid: a horse load of wheat-flour and an ox and seven threaves of oats of one binding, and what shall suffice of honey for one vat. Nine hand-breathths is to be the height of the vat when measured diagonally from the off groove to the near edge; and twenty-four of silver. A pound is the worth of a king's gwestva; six score pence in lieu of his bread, and three score pence for his enllyn, and three score pence for his liquor. It is so paid moreover unless the food is supplied in its right time, namely, in the winter. From the trev of a maership or can-
ghellorship, mead is paid. From a free trev without office, bragod is paid. From a taeogtrev, ale is paid. Two vats of bragod or four of ale are paid for one of mead. Two vats of ale are paid for one of bragod. There is paid with a summer gwestva neither silver nor provender for horses.

Two dawnbwyds come to the king in the year from the taeogs. The winter dawnbwyd is a sow three fingers in the shoulder and in the long ribs and in the ham; and a salted flitch; and three score loaves of wheat bread if wheat grow there; let nine loaves be of fine flour, three for the chamber and six for the hall, each loaf to be as broad as from elbow to wrist. If they be oaten, let the nine loaves be of groats; they are to be so thick as not to bend when held by their edge; and the fill of a tub of ale; and a penny from every rhandir to the servants. The summer dawnbwyd is butter and cheese. The tub of butter is nine handbreadths in width, and a handbreadth in thickness with the thumb standing; and the milks of a meal from all the taeogs are collected in one day to make cheese; and that is paid along with the bread. No maer, no canghellor, no share, [no] quarters, come on
V 27 a 10 a free man. Once every year it is necessary for everybody to go in the host along with the king to a border gwlad, if he will it; and then the queen is entitled to a lady-progress. Always however, whenever he shall so will, is he to be accompanied in the host in his own gwlad.

V 27 a 15 The huntsmen and the falconers and the grooms have a progress among the king's taeogs; each party however separately.

V 27 a 18 Nine buildings the taeogs ought to make for the king; a hall, chamber, kitchen, chapel, barn, kilnhouse, necessary, stable, dog-kennel. From the taeogs the king has sumpter-horses for his host; and from every taeogtrev he receives a man and horse and hatchet at the king's cost to make encampments for him.

V 27 a 24 Three things a taeog is not to sell without his lord's permission: a horse and swine and honey. If he refuse them in the first instance, let him after that sell them to whom he may please. Three arts which a taeog is not to teach his son without his lord's permission: scholarship and bardism and smithcraft. For if his lord be passive until the tonsure be given to the scholar, or until a smith enters his smithy, or a bard with his song, no one can enslave them after that.
If a bishop's men or an abbot's men fight with a king's men upon the land of the teyrn, their dirwy comes to the teyrn; and although a bishop's men and an abbot's men fight on the king's land, to the king their dirwy comes. Whoever shall plough land against a lord's interdiction, let him pay four legal pence if he shall have opened soil with violence; and four legal pence if he shall have taken implements from the soil: and a penny for every furrow turned up by the plough; and that to the owner of the land. Let the lord take all the oxen and the plough and the implements; and the worth of the right hand of the driver and the worth of the right foot of the ploughman. If a person excavate the land of another person to hide anything therein, the owner of the land shall have four legal pence for opening the soil and the hoard, unless it be a hoard of gold:

[A chasm in V supplied from W]

for every hoard of gold belongs to a king. Whoever shall make a snare on another person's land and shall conceal it therein, let him pay four legal pence for opening soil to the owner of the land; and should there be a beast found
therein, it also belongs to the owner of the land; and let him pay three kine camlwrw to the king. If a kiln pit be dug on another person's land without permission, let him who shall dig it pay four legal pence to the owner of the land, and three kine camlwrw to the king. Whoever shall build a house on another person's land without his permission, let him pay three kine camlwrw to the king; and the owner of the land shall have the house, and four legal pence for opening soil, if on the land the timber of the house was cut. If not cut on the land, let him swear with two men of the same status as himself; and let him cut away the house even with the surface of the ground, and let him take it away from his land before the end of the ninth day; and if he do not take it, it belongs to the owner of the land.

Whoever shall claim church land, it is not necessary for him to await a ninth day, but justice is open to him when he shall will. No one is to obtain on the part of a mother a principal homestead nor office if there be any one entitled thereto on the part of a father. It is right however for an heir on the part of a mother to have a share of land. A woman who shall give herself up in bush and brake
without consent of kindred; her children shall have no share of land from a mother's kindred except by favour; for no son begotten in bush and brake is entitled to share of land. Whoever shall cut down trees with permission of the owner of the land, is to have it free for five years; and the sixth it is to be free to the owner. Whoever shall car-manure land with the owner's permission, is entitled to it for three years; and the fourth it is free to the owner. Whoever shall spread fold dung on another person's land with his permission is entitled to it for two years; and the third it is free to the owner. Whoever shall break up fresh soil on another person's land with his permission; the first year he shall have it free, and the second year for pay (ar get), and the third it is free to the owner. If a Cym-raes [i.e. a Cymric woman] be given to an alltud, her children shall have a share of land except the principal homestead; that they are not to receive until the third generation; and therefrom originate cattle without surety, because, if he commits a crime, the mother's kindred pay the whole of his galanas.

A bruise which shall remain three ninth-days is subject to the same liability
and the same denial as blood. If it be denied, let him give his oath with two men of the same status as himself on the first ninth-day. If it remains two ninth-days, let him give his oath with three men of the same status as himself. If it remains three ninth-days, let him give his oath with four men of the same status as himself; and thus is blood denied.

If there be a legal guardian, and chattels are taken by stealth from under his guardianship, and the keys remain with him safely, and there be seen a breach in the house; the Book of Cynog says it is easier to believe him if there be chattels of his own taken together with the other chattels which were taken by stealth from him. He is however to swear conjointly with all the persons in the house as to his being clear as to those chattels. If the soil however be excavated under the house; after he has carried out the law that he is clear, the king owns the soil and there is to be no guardian answerable for it. Every chattel which a guardian asserts to have been brought to him to be kept, let him make good except the chattels conveyed through the soil. If a person bring chattels to a guardian and some of the chattels be lost, and there be
disputing between the guardian and the owner concerning those chattels, the guardian is to swear together with one person nearest in worth of his kindred. The law as to gold is to give it from hand to hand with witnesses into the hand of the guardian to keep. The law as to silver is to count it openly from each hand into the hand of the guardian. One person escapes from an admitted theft with flesh and skin on his back, [viz.], a necessitous alltud who shall have been three nights and three days without alms without relief, and who shall have traversed three trevs daily with nine houses in every trev; and then owing to hunger shall commit theft and then shall be caught with flesh and skin on his back. He is to be let free without gallows and without payment. One person whose house is not to be a marwdy although he die intestate; a judge of a court. One animal which shall rise [in worth] from four pence to a pound in one day; a covert hound. If a taeog owns it in the morning, it is worth four pence; and if it be given to the king on that day, it is worth a pound. A stallion grazing out and a greyhound without its collar lose their status. Eight packhorses of a king are;
[V resumes]

V 29 a 1 the sea, and a waste, and an irremediable pauper, and a thief, and a marwdy, and dirwy, and camlwrw, and ebediw.

V 29 a 3 From the time a colt is foaled until August, it is six pence in value. From August to the calends of winter, it is twelve pence in value. Until the calends of February, it is eighteen pence in value. Until the calends of May, it is twenty-four pence in value. Until August, it is thirty pence in value. Until the calends of December, it is thirty-six pence in value. Until the calends of February, it is forty-two pence in value. Until the calends of May, it is forty-eight pence in value. It is then two years old. It is then in value from the calends of May until August three score pence, because an increase of twelve pence is added to it then; and twelve pence also every season until the calends of May; and then it is three years old. It is then in value ninety-six pence. The day it is caught, an increase of twenty pence is added to it. When bridled, [four pence] are to be added to that above, and then it is six score pence in value. A stallion which is fattened for six weeks over a stall is a
pound in value. A stallion grazing out and a greyhound without its collar lose their status. Twenty-four pence is the value of the hair of a stallion if cut away from the tail. If any of the tail however be cut off, the worth of the whole stallion is then to be paid, and the stallion is to be secured to the person who maimed it. The eye of a stallion and its ear are each of them twenty-four pence in value.

A rowney is six score pence in value. The hair of a rowney is twelve pence in value if cut away from the tail. If however any of the tail be cut away, the worth of the whole rowney is then to be paid, and [the rowney] itself to be secured to the person who paid for it. The eye of a rowney and its ear are each of them twelve pence in value.

A palfrey is a mark in value. Its limbs are of the same worth as the limbs of a rowney.

A working horse or a working mare are of the same worth and the same augmentation as a steer excepting their teithi. The teithi of a working horse or a working mare are carrying a load and drawing a car uphill and downhill, and that without swaying. Whoever shall borrow a horse and chafe its back badly so that much hair falls off, four legal pence are to be paid to the
owner. If however the back swells from the chafing of an old sore, and the skin be broken to the flesh, eight legal pence are to be paid. If there be no old sore on it, and the skin and flesh be cut to the bone, sixteen legal pence are to be paid. Whoever shall deny the killing stealthily of a stallion or palfrey, let him give the oaths of twenty-four men. A stud mare is six score pence in value. Her tail hair and her eye and her ear are each of them six legal pence in value. Whoever shall ride a horse without consent of the owner, let him pay four pence for mounting, and four for alighting, and four for every rhandir which he traverses, to the owner of the horse; and three kine camlwrw to the king. Whoever shall sell a horse or a mare, let him be answerable for inward disorders, to wit, three mornings for the staggers, and three months for the glanders, and a year for the farcy. Let the person who shall buy it look to an outside blemish. Whoever shall sell a horse, let him be answerable for the horse grazing and drinking water, and that it be not restive; and if it be restive, let the person who sold it choose between taking the horse back or returning a third of the worth to the other. Whoever shall protect a horse against thieves
in the same gwlad as its owner, receives four legal pence for every cow the horse may be worth. Whoever shall protect a cow from thieves in the same gwlad as the owner, receives four legal pence.

The calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. The next morning an increase of two pence for the season, and four for its calf bearing, is added to it; and then it is twenty-six pence in value until the calends of December. Until the calends of February, it is twenty-eight pence in value. Until the calends of May, it is thirty pence in value. On the ninth day of May it ought to have teithi, milk coming from the end of each of its teats, and its calf walking nine paces after it; and unless it be so, sixteen pence is the worth of its teithi. Two pence likewise it
acquires for the season, and so forty-eight pence is its value until August. Thence until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. On the following morning, two pence for the season and four legal pence for the second calf bearing, and so it is three score pence in value. The horn of a cow or ox, and the eye and the ear and the tail, are each of them four legal pence in value. The teat of a cow is four legal pence in value. If a person sells a cow to another, and there should be a teat of the cow unproductive, and the person who buys it should not perceive it, let the person who shall sell it pay four legal pence every year to the person who shall buy it whilst the cow shall be in his possession. If that person sells it to another, let the first be free, because the last who shall sell it creates a similar arrangement. By three ways the teithi of a cow are paid: by thirty of silver, or by a fair dry cow, or by meal. The measure of a cow's milk vessel is [as follows]. Seven inches it is to be in height when measured diagonally from the off rabbet to the near rim, and three inches in the breadth of its mouth,
and three in the breadth of its bottom. The full measure of that vessel of oat meal is paid for every milking of the cow from the middle of April until the Feast of Cirig; thence until August, of barley meal; from August until the calends of December [the same measure] of wheat meal is so paid.

The calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February, it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. Until the calends of December, it is twenty-two pence in value. Until the calends of February, it is twenty-four pence in value. The following morning a yoke is put upon it, and then an increase of four curt pence is added to its worth. [On the ninth day of February, if it can plough, the worth of its teithi is to be added to its worth], to wit, sixteen pence; and two pence likewise it acquires for the season; and then it is forty-six
pence in value until the calends of May. Thence until August, it is forty-eight pence in value. Until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. The following morning a yoke is put upon it, for then it is the second work year; and that adds four legal pence to its worth, and two pence likewise for the season; and then it is three score pence in value. The teithi of an ox are ploughing in furrow and on sward and that without swerving, and it has no teithi unless it does so; and unless it have teithi, let the third of its worth be returned to the person who shall buy it. Whoever shall sell a steer legally, let him be answerable against the staggers for three days; and three months against the glanders; and a year against the farcy. Whoever shall sell a calf or a yearling, let him be answerable against the scab from the calends of winter until the Feast of Patrick. An ox is not in its prime save from the second work year until the sixth work year; nor a cow save from her second calf until the ninth calf; and although they should continue beyond that period, their worth is not to be lowered while they shall live. If the cattle of a trevgordd
kill a steer, and it be not known which of them killed it,

[A chasm in V supplied from W]

let the owner of the steer come into the trev, \textit{W 69 b 13} having a relic with him, and let them make an oath of ignorance, and then let them pay by a cess on each steer \textit{(y rif eidon)}, and if there be a polled steer, the share of two steers is to be paid for it; and that law is called full payment after full swearing. If it be acknowledged that a particular steer killed the other, let the owner pay. \textit{Your} legal pence is the worth of the \textit{W 69 b 20} tooth of a steer or the tooth of a working horse.

\textit{A} lamb, while it shall be sucking, is a legal \textit{W 70 a 1} penny in value. When it shall be weaned, it is two legal pence in value until August. From August onwards, it is four legal pence in value. \textit{A} sheep's teat is two legal pence in \textit{W 70 a 4} value. The teithi of a sheep are of the same \textit{W 70 a 5} amount as its worth. \textit{A} sheep's tooth and its \textit{W 70 a 6} eye are each of them a legal penny in value.

\textit{Whoever} shall sell sheep, let him be answer- \textit{W 70 a 7} able for three diseases, scab and rot and red water; until they receive their fill three times of the new grass in spring, if after the calends of winter he sells them.
kid while it shall be sucking is a curt penny in value. From the time it shall cease sucking until August, it is two curt pence in value. From August onwards, it is four curt pence in value. The teat of a goat is two curt pence in value. The teithi of a goat are as much as its worth. The tooth of a goat and its eye are each of them a curt penny in value.

Whoever shall buy a beast from another and it become mangy with him, he is to give his oath together with two men of the same status as himself that he did not place it in a house where mange had been for seven years previous to that; and he has his chattels.

A pig in its litter is a legal penny in value. From the time it goes out until it shall cease to suck, it is two legal pence in value. From the time it leaves off sucking until the Feast of St. John of the Swine, it is four legal pence in value. Thence until the calends of January it is ten legal pence in value. Thence until the Feast of St. John of the Swine the second time, it is eight [twelve] legal pence in value; excepting the three special animals upon which no augmentation and no lowering are ever to take place, [viz.], the principal one of the swine, and the herd boar, and the sow assigned to the lord.
And then the life is two-thirds more in value than the flesh until the Feast of St. John of the Swine. From the Feast of St. John of the Swine until the calends of January, it is thirty pence in value; and then the flesh is two-thirds more in value than the life. There is no legal worth £70b16 on an autumn born sow until the end of the year; when a yearling, it assumes the law of a grown sow (hoc maωi). Whoever shall sell swine, let £70b19 him be answerable for the three diseases: the quinsey for three days, and the strangles for three months, and that they devour not their pigs; and if they devour their pigs,

[V resumes]

let the third of their worth be returned again. If swine kill a person, let their owner pay the £32a1 person's galanas, or let him disown the swine.

A gosling, while it shall remain under its £32a4 mother's wing, is a curt penny in value. From the time it goes from under its mother's wing until August, it is a legal penny in value. From August onwards, it is two legal pence in value, and then it is of the same worth as its mother. A hen is a curt penny in value. £32a8 A cock is a curt penny in value.

A pound is the worth of a hawk's nest. Six £32a10
score pence is the worth of a hawk before mewing and whilst it shall be in the mew. If it is 
white after mewing, it is a pound in value. The nest of a falcon is six score pence in value. A 
falcon before mewing and whilst it shall be in the mew, is three score pence in value. If it be 
white after mewing, it is six score pence in value.

The nest of a sparrow-hawk is twenty-four pence in value. A sparrow-hawk before mewing 
and whilst it shall be in the mew, is twelve pence in value. If it be white after mewing, it is twenty-four pence in value. The teithi of every female bird are, laying and hatching. The teithi of every male bird are, singing and impregnating. There is no dirwy nor camlwrw for any winged creature although taken in theft; but its legal worth is to be paid to the owner unless itself be found.

A stag is of the same worth and the same augmentation as an ox; and a hind as a cow; and a roe as a goat; and a roebuck as a he-goat; and a sow of a wood as a sow of a trev.

The judges of Howel the Good were not able to fix a legal worth on a badger, because during the year the swine were affected by the quinsey, it then obtained the status of a dog; and the year there was madness among the dogs, it
then received the status of a sow. A hare \( V_{32} b \) 8 also had no legal worth fixed on it, because during one month it is male and the other female. The worth of a stallion is a horse \( V_{32} b \) 11 which can cover, with a mare before him and another behind him. The worth of a herd \( V_{32} b \) 12 boar is another boar which can procreate, with a sow before him and another behind him. The worth of a bull of a trevgordd is another \( V_{32} b \) 14 bull which can leap, with a cow before him and another behind him. A wolf and a fox and \( V_{32} b \) 16 various others which do nothing save mischief and on which no legal worth is fixed; it is free to all to slay them. The worth of every animal \( V_{32} b \) 19 whose flesh is eaten, except the swine, is two-thirds on the life and one-third on the body. The teithi of a man are that he should be able \( V_{32} b \) 21 to have connexion with a woman, and that he should be sound in all his limbs. The teithi of a woman are that the sign of puberty should have appeared in her, and that she should be sound in all her limbs. The teithi of violence \( V_{32} b \) 25 are a cry, a horn, and a complaint.

The origin of bees is from paradise and \( V_{33} a \) 1 because of the sin of man they came thence; and God conferred his grace on them, and therefore the mass cannot be sung without
A mother-hive of bees is twenty-four pence in value. A first swarm is sixteen pence in value. A second swarm is twelve pence in value. A third swarm is eight pence in value.

A mother-hive, after the first swarm has gone out of it, is twenty pence in value. After the second swarm has gone out of it, it is sixteen pence in value. After the third swarm has gone out of it, it is twelve pence in value. No swarm is of more value than four pence until it shall be three days on wing and continually [so]; a day to find a place to move to, and the second to move, and the third to rest. Whoever shall find a swarm on another person's land upon a bough, receives four pence from the owner of the land if he wills to have the swarm. Whoever shall find a hive on another person's land, receives a legal penny or the wax at the option of the owner of the land. The ninth day before August every swarm assumes the status of a mother-hive, and then it is twenty-four pence in value, excepting a wing-swarm, for such does not assume the status of a mother-hive until the calends of the following May; and then it is twenty-four pence in value like the rest.

Whoever shall kill a cat which guards a barn of a king or shall take it stealthily, its head
is to be held downwards on a clean level floor, and its tail is to be held upwards; and after that, wheat is to be poured about it until the tip of its tail be hidden, [and that is its worth]. Another cat is four legal pence in value. The teithi of a cat are as much as its legal worth. The teithi of a cat are that it should be perfect of ear, perfect of eye, perfect of tail, perfect of teeth, perfect of claw, and without marks of fire, and that it should kill mice, and not devour its offspring, and that it should not be caterwauling every new moon.

Here is no dirwy for a dog although it be taken stealthily, nor camlwrw. The oath of one man is sufficient to disown a dog, for it is a back-burden of an unclean animal. If a dog attacks any person for the purpose of trying to tear him; although the person should kill the dog with a weapon from his hand, he pays neither dirwy nor camlwrw for it. If a dog bites any person so that the blood comes, let the owner of the dog pay for the blood of the person; if however the lacerated person kills the dog without moving thence, he receives nothing except sixteen of silver. A dog accustomed [to bite], which shall tear a person three times; unless its owner kills it, the law
is, that it should be tied to its lord's foot two spans distance from him, and thus killed; and then let him pay three kine camlwrw to the king.

There is to be no reparation for mischief which a mad dog does, for it cannot be controlled. Although a dog should be taken in theft, the law of theft is not to be enforced thereon.

From the time the corn is put into the soil until it come into its sheaf, money payment is to be made for it; and afterwards a sound sheaf instead of the one damaged. For every fold steer, a halfpenny the day and a penny the night. For every horse which shall have shackles or fetters on it, a penny the day and two the night. If it be unrestrained, a halfpenny the day and a penny the night. If the taker unfetter it, when he shall catch it on the corn, let him pay three kine camlwrw to the king; let him however place the two bolts on the same foot, and he thus forfeits nothing. Of the legal herd of the swine, let him catch the sow he may choose excepting the three principal animals; and let him keep it from one mealtime to another; and then let him offer it to its owner, and unless he liberate it from its law, let the taker make his own use of it. A legal herd of the swine is twelve animals and a boar.
the legal flock of the sheep, a sheep is taken; and for every five animals to the extent of the legal flock, a farthing is taken. The size of the legal flock of the sheep is thirty animals. For every lamb, a hen's egg is taken to the extent of the legal flock; and then [a lamb] is taken. For the goats and kids, a similar procedure. Whoever shall find geese in his corn, let him cut a stick as long as from the top of his elbow to the end of his little finger and as thick as he will; and let him kill the geese in the corn with the stick; and those which he shall kill out of the corn, let him pay for. Geese which are found damaging corn through a corn yard or through a barn, let a rod be tightened on their necks and let them be left there until they die. Whoever shall find a hen in his flax garden or in his barn, let him keep her until her owner shall liberate her with a hen's egg; and if he catch the cock, let him break one of its claws and let him set it free; or let him take a hen's egg for every hen which shall be in the house. Whoever shall catch a cat mousing in his flax garden, let its owner pay for its damage. Whoever shall find calves in his corn, let him keep them from one mealtime to another without their mothers' milk; and then let him set them
at liberty. If any person's corn bordering on a trevgordd be damaged, and there shall not be one animal caught upon it, let him take the relic and come to the trev; and if they swear an oath of ignorance, let them pay for the corn according to the number of cattle (yrif eidon llodyn); and that law is called, paying after a polluted oath. If a person catch animals, which are strange to one another, in his corn or in his hay, and they fight in the pound and one animal kill the other, the owner of the animal is to pay for the beast killed and the taker is free.

Whoever shall deny a surety, let him give his oath together with the six persons nearest to himself in worth; four on the side of his father, and two on the side of his mother, and himself seventh. Whoever shall deny suretyship, let him give his oath together with six in the like manner; and if his kindred be not in the same gwlad as himself, let him give his oath by himself over seven consecrated altars in the same cantrev as himself; for thus is briduw denied. In three ways is a surety exonerated; by the debtor paying for him. The second is, by time being granted by the plaintiff to the debtor in the absence of the surety. The third is, by a distress being made
by the plaintiff on the debtor without consent of the surety; and then let him pay three kine camlwrw to the king. The time given for a surety to know whether he be a surety or not a surety, is three days. The period for a surety to prepare payment if he himself is to pay first, is nine days. In three ways are surety and debtor defended; by hearing the king's horn as he proceeds with his host; and by a prosecution for violence; and by a prosecution for theft; because a necessity in necessity is every one of these prosecutions. A surety is to convey a distress along with the plaintiff until it be secure, and let him suffer the affliction which comes; and if he does not this, let him pay himself. A surety who admits part of his suretyship and denies another part, let him swear on his own oath if he wills. Three sureties however there are, not one of whom shall bear his suretyship on his own oath although he deny a part and acknowledge another part of his surety; namely, a person who becomes a surety in the presence of a court, and an inefficient surety, and a paying surety. Whatever the first shall swear, the court should swear along with him or against him. The two others, whatever they shall
swear, with the six of their nearest of kin do they swear; for every one of them shall be a debtor. A person should take a surety on all chattels saving the chattels which his lord shall give him. Whoever shall be a surety for a person, if the debtor does not pay on the day fixed, the surety shall then have a period of fifteen days; and if then the debtor does not pay, the surety shall then have a period of ten days; and if then the debtor does not pay, then the surety shall have a period of five days; and if the debtor pays not then, let the surety pay; and these are the periods of a surety as to living chattels. If he be a surety as to inanimate chattels, a period of fifteen days has the surety then; and if then the debtor pays not, the surety has then a period of thirty days; and if then the debtor pays not, the surety then has a period of fifty days; and if then the debtor pays not, let the surety pay himself; and when the surety shall meet the debtor, let him strip him of all his clothing except the garment nearest to him; and thus let him always do until he gets back the full payment from him. If a person's surety dies before the debtor pays his suretyship for him, let the plaintiff come with the six persons next [of kin] to himself over the surety's
grave if they find the grave, and let them swear that he was surety; and if they do not find the grave, let them swear over the sacred altar that he was surety and that he did not make good his suretyship for him whilst he lived; and thus he obtains his chattels. Although a surety proceed as to his suretyship in opposition to a lord, he is liable neither to dirwy nor camlwrw. If a person's debtor dies and he does not obtain from anyone the chattels bequeathed, let the surety proceed as to his suretyship for the dead, and let the three degrees of kin nearest to him pay; and the surety can compel the same as he could the debtor, were he alive. Whoever shall confess owing chattels to another, let him pay without delay except in the three principal feasts, at Christmas and Easter and Whitsuntide; that is from Christmas Eve after vespers till the first day [of January] after mass; from Easter Saturday night after the resurrection, till Little Easter Day after mass; from Whitsun Saturday night after vespers till Trinity Sunday after mass; for no one should ask of another in those days. No one is to receive a son as surety without consent of his father whilst under his authority; nor monk, nor friar, without consent of their abbot; nor alltud, for his word as to a
Cymro is no word; nor a scholar of a school without consent of his master; nor a woman except as to that over which she has control. Such as these, their suretyship is no suretyship save with consent of their lords. If a surety of a person dies, and there remains a son to him, the son is to stand in place of his father in his suretyship. No one is to receive a debtor as surety, for they [i.e. debtor and surety] are two arddelws; and no one should other than choose his arddelw. If he chooses a debtor, there is no surety. If he chooses a surety, there is no debtor; and therefore no one can stand as surety and as debtor. A lord is to be surety for all chattels acknowledged to be without surety. If the debtor permit the surety to give the worth of a pound in pledge for a penny, and before the time of the pledge, it [i.e. the pledge] be lost, the debtor is not to pay back save a halfpenny; for that is a third of a legal penny; and he himself debased the status of his pledge. If a surety gives a large thing in pledge for a small thing, the plaintiff is to take it; and although it be lost before the time, the plaintiff is not to restore to the surety save a third. The surety however is to restore the whole to the debtor because he took it unlaw-
fully. If a debtor gives the worth of a pound in pledge for a penny and it lapse, no compensation is given him.

Every cause according to its contract; it is not a contract without contract men; a contract is to be abjured like suretyship. No one is to make a contract for another without his permission; neither a father for his son; nor a son for his father; because a contract does not last except during the life of him who makes it. Although a contract be made in opposition to law, it must be observed. A contract annuls a custom. Stronger is contract than justice. If a person promise chattels to another in the presence of witnesses and be afterwards desirous of denying it, it is not possible, unless the other's witnesses fail him. If he promise with no one in the place, let him swear on his own oath if he will.

Seven pounds is the gobr of a king's daughter, and it is paid to the mother; and the husband pays her cowyll, for land is paid to her. Twenty-four pounds is her agweddi. If the daughter of a breyr goes away with a man clandestinely without consent of kindred, her agweddi, when deserted, will be six steers with their horns and their ears of equal length.
V 37 a 24 To the daughter of a taeog are paid three
V 37 a 25 steers of the same age as those. If a man
takes a wife with consent of kindred, and if
he leave her before the end of seven years, let
him pay her three pounds in her agweddi if
she be the daughter of a breyr; and in her
cowyll a pound and a half, and in her gobr six
score pence. If she be the daughter of a taeog,
a pound and a half in her agweddi, and six
score pence in her cowyll, and twenty-four
pence in her gobr. If he leaves her after the
seven years, there will be an equal sharing
between them, unless status gives more to the
husband. Two-thirds of the children go to
the husband, namely the eldest and the young-
est; and the third to the mother. If death
separates them, there will be an equal sharing
V 37 b 13 between them of everything. Sarhâd of a
married woman is paid according to the status
V 37 b 14 of her husband. When a married man is
killed, his sarhâd is paid first and afterwards his
galanas. A third of her husband's sarhâd, the
V 37 b 17 wife receives. The wife of a free man can give
her shirt and her mantle and her headcloth and
her shoes and meal and her cheese and her butter
and her milk without consent of her husband;
and can lend all the furniture of the house.
The wife of a taeog cannot give without consent of her husband except her headgear, and cannot lend except her sieve and her riddle; and that as far as her calling can be heard with her foot on her threshold. If a [pure] maiden goes

[A chasm in V supplied from W]

away clandestinely without consent of kindred, her father can bring her back against her will from her husband; and he is not to pay her amobr to the lord. If a woman however go away clandestinely, no one can bring her back against her will from her husband. From the place where her home may be her amobr is paid. Whoever shall commit a rape on a woman, let him pay her gobr to the lord; and her dirwy and her dilysdod and her agweddi and her sarhâd, he pays to the woman; and if she be a maid, let him pay her cowyll. If a man denies rape on a woman and if the woman persists against him, let her take the relics in her right hand and his penis in her left hand, and let her swear to his having committed rape on her; and in this way she loses nothing of her right. Whoever shall deny rape, let him give the oaths of fifty
men without bondman and without alltud.

From three causes a woman does not lose her agweddi although she may leave her husband: on account of leprosy, and bad breath, and default of connexion. Three things which are not to be taken from a woman although she be abandoned for her fault: her cowyll; and her argyvreu; and her wyneb-werth when her husband has connexion with another woman.

If a maiden does not exercise her will as to her cowyll before she rises in the morning from beside her husband, it is to be between them. Three times a woman has her wyneb-werth from her husband when he shall have connexion with another woman; and if she endure beyond that, she receives nothing.

If a mature maid be given to a man and if he says that she was not a maid, let the maid swear with four persons that she was not a woman. The persons are to be, herself and her father and her mother and her brother and her sister.

Three oaths a woman when scandalized makes to a husband: first, the oaths of seven women; and on the second scandal, the oaths of fourteen women; and on the third scandal, the oaths of fifty women; and if he endures beyond that, he receives nothing. Let no one give a woman
to a man without taking surety for her gobr to the lord. If a woman be taken clandestinely to any house, let the man of the house take surety for her gobr to the lord; and if he does not take it, let him pay himself. The gobr of a female alltud is twenty-four pence. The chief of song has the gobrs of the daughters of the bards who shall be under him. The throw of a sickle is the protection of a bondman. The throw of an axe or a hedging-bill, is the protection of a land-maer. Twenty-four pence is the sarhád of a serving bondwoman who works neither at the spade nor the quern. If a married man has connexion with another woman, let him pay six score pence to the lawful wife for her wyneb-werth. If a husband and wife separate before the end of the seven years, thus is the furniture divided between them. The husband has what bed-clothes shall be between him and the floor, and the wife has the coverlid. The husband has the corn, and the wife has the made flour. The husband has the plaid and the winnowing sheet and the dormitory bolster and the coulter and the fuel axe and the handaxe and all the sickles save one sickle. The wife has the broad axe and the share and the spade and the one
sickle and the middle augre; and the husband has all the irons save those. The wife has the ox car and the yokes and all the milk vessels save one pail, and all the dishes save one dish which the husband has. The wife has all the butter save one vesselsful which the husband has; and if there be lumps of butter, the husband has one. The wife has all the flesh which shall be on the floor, salted and unsalted, and all the cheese which shall be in brine and unsalted; and the husband has all the hung flesh and cheese. The wife is to be in her house waiting for her share of the chattels until the end of the ninth day. A wife who shall declare herself to be pregnant when her husband shall die, ought to remain in her house until it shall be known whether she be pregnant; and if she be not pregnant, let her pay three kine camlwrw to the king; and let her leave the house and the land to the heir.

If two women shall be journeying through any place and there be no one with them, and two men meet them and violate them, they are not to be compensated. If however there be one person with them although ever so little, unless he be a carried child, they lose none
of their right. If a man take a woman clandestinely and keep her with him until the end of the seventh day without doing right to her, he is not to do right to her until the end of a day and a year; then however she is to have full right. A woman of full age who goes with a man clandestinely, and is taken by the man to bush or brake or house, and is, after connexion, deserted; upon complaint made by her to her kindred and in the courts, she is to take for her chastity a bull of three winters, having its tail shaven and greased with tallow and then thrust through the covering hurdle; and then let the woman go into the house, and place her foot on the threshold, and take the tail in her hands, and let a man come on each side of the bull and a goad in the hand of each to stimulate the bull; and if she can hold the bull, let her take it for her wyneb-werth and her chastity; and if she cannot, let her take what tallow may adhere to her hands. A woman who surrenders herself to a man in bush and brake, and is abandoned by the man who connects himself with another woman, and she come to complain to her kindred and to the courts; if the man deny, let him swear on a bell without a clapper; if he make compensa-

EVANS

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tion, let him pay her a penny as broad as her buttocks.

W 82 a 12 If a woman go about alone and a man meet her and violate her; if the man denies, let him give the oaths of fifty men, three of them under vow that they will not seek a woman, and that they will not consume flesh, and that they will never ride on horseback. If he will not deny it, let him pay to the woman her gwaddol and her dilysdod and her dirwy; and a silver rod to the king in the manner he is entitled; and if the man cannot pay, his testicles shall be taken. Three times is the sarhâd of a man to be augmented, when his wife is seduced.

W 82 b 1 The law of nursing during a year is a cow, and a mantle, and a shirt, and a headcloth, and a pair of shoes, and a carload of the best corn which grows upon the man's land, and a pan with feet.

W 82 b 5 The worth of a vat of mead, which is paid to the king, is six score pence; and the wax is to be divided thus, the third to the king, and the second third to him who makes it, and the third [third] to him who gives the mead. Nine hand-breadths is the measure of the vat of mead when measured diagonally, that is, from the furthest bottom groove to the hither rim.
The skin of an ox or a cow or a stag or a hind or an otter: twelve pence is the value of each. The skin of a beaver is half a pound in value. The skin of a marten is twenty-four pence in value. The skin of a stoat is twelve pence in value. Of every wild animal killed on another person's land, the owner of the land shall have the hind quarter next the ground if the flesh be eatable. Whatsoever thing the guest men (dofrethwyr) shall show to the taeogs to whose houses they come, the taeogs are to pay for, if they be lost, except glaives and trowsers and knives. Their horses are not to be kept by the taeogs except during the night, because they are to pay if they are lost during the night. A king's supperer shall give a penny to the servants to spare the barn and his food. The fore sitter of a cantrev, that is, the footholder, pays a vat of bragod to the king every year. When a person from a border gwlad shall die on the land of another person, sixteen pence does the owner of the land receive for his death clod; and all the ebediwyd to the lord because of that.

Five persons nearest in worth are to deny a back-burthen unless prosecuted as theft.
Seven persons are to deny a horse-burden unless prosecuted as theft. Twelve men are to deny the worth of six score pence unless prosecuted as theft. Twenty four men are to deny the worth of a pound, unless prosecuted as theft. A pound is the cyvarwys of a man with a family in the year.

The ebediw of every free man is six score pence. Six score pence is the ebediw of the servant of a lord. Four score and six pence is the ebediw of a taeog. If there be a church on his land, his ebediw will be six score pence. Twenty-four pence is the ebediw of a male cottar. Twelve pence is the ebediw of a female cottar. A chief of kindred does not himself pay his ebediw since the one who shall be chief of kindred after him pays it. A son is not to be chief of kindred after the father in immediate succession, because chieftainship of kindred is during life. A married woman who is overtaken in her adultery loses her agweddi, and [her] chattels are brought by her kindred to her husband.

If it is said against a person that he was seen by daylight with a thing stolen, and another brings an accusation that he saw him, let him who is scandalized give the oaths of
TRANSLATION

twenty-four men so that an even number comes from every cymwd of the same cantrev, and the accuser shall not be able to do anything against him. And this law is called a full denial against a full information.

This is how one is to accuse of theft legally: seeing the person from daylight to twilight with the thing stolen, and the accuser swearing together with three men of the same status as himself at the gate of the churchyard, and at the door of the church, and over the sacred altar.

If an informer under a sacred vow with the witness of the priest (periglað), comes with the person robbed into the presence of the priest (offeirat) to the church, let the priest desire the informer at the door of the church for God's sake not to swear falsely; and if he swears there, he does likewise at the door of the chancel, and the third time above the altar; and if the person denies after (dros) that, let the priest confirm it on his word thrice; and if the person does not believe it, let the priest swear once and thus it is not possible to go against him.

The worth of a winter house. Fifty pence is the worth of the roof tree, and thirty pence is the worth of every fork which shall support
the roof tree. The benches, and the upper benches and the stanchions and the doors and the outerdoors and the lintels and the sills and the side posts, are each worth four legal pence.

Whoever shall uncover a winter house is to pay the third of its worth. The worth of an autumn house is twenty-four pence in value, if there be an auger hole therein; and if not, it is twelve pence in value. A summer house is twelve pence in value. The fork of a summer house or an autumn house is two legal pence in value. A door hurdle is two legal pence in value.

The barn of a king is six score pence in value. The barn of a breyr is three score pence in value. The barn of a king's taeog is thirty pence in value. Let every one leave his barn open until the calends of winter that wind may circulate therein; and if cattle enter therein, let their owner pay for their damage. After the Feast of All Saints unless there be an edder in three places on the partition of a barn, the damage done therein shall not be paid for.

A piped kiln of a king is half a pound in value if there be a house over it. A piped kiln of a breyr, if there be a legal house over it, is three score pence in value. A piped
a house stealthily and be laid hold of, his life will be forfeited. A thief who is put to death is not to lose any of his chattels, because both reparation and punishment are not to be exacted; only payment of the chattels to the loser because he ought not to leave behind an unsatisfied claim. There is to be no galanas for a thief; and there is to be no recrimination between two kindreds on account of him (yrda6).

A yew of a saint is a pound in value. An oak is six score pence in value. Whoever shall bore through an oak is to pay three score pence. A branch of a mistletoe is three score pence in value. Every principal branch of the oak is thirty pence in value. An apple tree is three score pence in value. A crab tree is thirty pence in value. A hazel tree is fifteen pence in value. Fifteen pence is the value of a yew of a wood. A thorn is seven pence half-penny in value. Every tree after that is four legal pence in value except a beech tree. That is six score pence in value. Whoever shall fell an oak on the king's highway, let him pay three kine camlwrw to the king, and the worth of the oak; and let him clear the way for the king; and when the king goes by, let him
TRANSLATION

cover the stock of the tree with cloth of one colour. If a tree fall across a river and things get entangled in the tree, the owner of the land whereon the stock of the tree may be, is to have the find whatever way the river may have turned the top branches of the tree.

A sword on the hilt of which is gold or silver, is twenty-four pence in value. A sword without gold and without silver thereon, is twelve pence in value. A shield whereon is a blue colour, is twenty-four pence in value. A shield of the colour of its wood, is twelve pence in value. A spear is four legal pence in value. A battle-axe is two legal pence in value. A knife is a legal penny in value. Butteries (talgell), and a pigsty and a sheepfold, are each thirty pence in value. Millstones are twenty-four pence in value. A quern is four legal pence in value. The harp of a chief of song is six score pence in value. Its tuning key is twenty-four pence in value. The king's harp and his plaid and his throwboard are each six score pence in value. The harp of a breyr is three score pence in value. Its tuning key is twelve pence in value. The plaid of a breyr is three score pence in value. A sleeping
pillow is twenty pence in value. A throwboard of the bone of a whale is three score pence in value. A throwboard of any other bone is thirty pence in value. A throwboard of a hart’s antler is twenty-four pence in value. A throwboard of a steer’s horn is twelve pence in value. A throwboard of wood is four legal pence in value. A broad axe is four legal pence in value. A fuel axe is two legal pence in value. A hand hatchet is one legal penny in value. A large auger is two legal pence in value. A medium auger is one legal penny in value. An adze and a reaping-hook and a mattock and a sickle and shears and a comb and a hedging-bill and a billhook and a willow pail and a white pail with small hoops and a baking board and a flesh-dish and a pail of willow wood and a sieve are each of them one legal penny in value. A spade and a willow bucket and a broad dish and a riddle are each a curt penny in value. A yew pail and a tub and a stave churn and a vat churn and a bowl and a liquor bowl and a winnowing sheet and a pan with feet are each four legal pence in
value. A turning wheel and a pot-ladle and a weeding hook are each a farthing in value. A skiff is twenty-four pence in value. A sal-a man net is sixteen pence in value. A grayling net is twelve pence in value. A bow net is four legal pence in value. A coracle is eight legal pence in value. Whoever shall place a net in a river on another person's land without his permission, has a third of the fish for himself, and the owner of the river two-thirds.

Whoever shall break a plough upon another person's land, let him pay to him a new plough and nine days' ploughing. The worth of a plough is two legal pence. The worth of one day's ploughing is two legal pence. The worth of the long yoke and its bows, one legal penny.

Thus come the hires. The hire of the plough-man first, and after that the hire of the share and the coulter. Then the hire of the best ox for the plough. Then the hire of the driver, and then from best to best of the oxen. No one from a taeogtrev is to plough until every one in the trev shall obtain cotillage. If an ox die by overploughing, the owner has an erw and that is called the erw of the black ox.
Every pledge lapses at the end of the ninth day except these. Implements belonging to a church should not be pledged, and, although pledged, do not lapse. A coulter and a cauldron and a fuel axe never lapse although pledged. A period of a day and a year is allowed for gold and coats of mail and golden vessels when pledged. The law of borrowing is to return the thing in the state it was given. Whoever shall lend is to take witnesses lest it be denied. If it be denied and the owner prove it, let him pay twofold. Whoever shall promise chattels to another and shall deny it when one comes to demand them, the law of perjury is to be applied to him if he swears publicly, that is, three kine camlwrw to the king; and let him do penance for the perjury; and the other, if he has witnesses, shall have the chattels.

Whoever shall pay galanas, if the whole kindred be in the same gwlad as himself, he is to pay all by the end of a fortnight. If however the kindred be scattered in many gwlad, a period of a fortnight is allowed for every gwlad.
Thus is dispersed galanas paid. A pound is a brother's share. Six score pence the share of a first cousin. Three score pence the share of a second cousin. Thirty pence is the share of a third cousin. Fifteen pence is the share of a fourth cousin. Seven pence and a halfpenny is the share of a fifth cousin. There is no proper share nor proper name for kin farther removed than that. The share of a father from his son's galanas: a penny. The same law applies when receiving a share of galanas and paying it. Lest kindred be lost, until it be denied a spear penny is received. A kindred pays sarhād with no one whilst he himself has chattels in his possession. If however his chattels are deficient, it is right [for his kindred] to pay a share along with him till the third degree of kinship.

The dire event of a galanas is when a person shall kill the other and a certain day be appointed for compensating that crime; and before that crime is compensated he also be killed by a person of another kindred without [their] owing him anything. That law is called a dire event of galanas because of the gravity of losing him and paying the crime previously committed by him.
The fifth day before Michaelmas, the king is to forbid his wood until the end of the fifteenth day after the Epiphany; and of the swine which shall be found in the wood, the king has the tenth beast until the end of the ninth day; and thenceforward they are at the king's pleasure.

If sarhad is done to the apparitor whilst sitting during the pleas, there is paid to him for his sarhad a sieveful of chaff and an addled egg.

The king is to have of the spoil (anreith), the stud and the goats and the furred clothes and the arms and the prisoners, without sharing them with any one. He is not however to receive the third of the working mares (keffyc tom) because they are spoil (yspeil). Whoever shall speak haughtily to the king or unseemly, let him pay three kine camlwrw twice. When a taeog shall receive land from the king, the king is to have from the taeog three score pence for every rhandir; and if there be a church on the land of the taeogtrev, six score pence come to the king from the one who shall take it. The ebediw of a bondman to whom the king gives land is four score and ten pence; and the third comes to the maer and the canghellor. The pet animal of a king's wife or his daughter is a pound in
value. The pet animal of a [breyr's] wife or his daughter is half a pound in value. The pet animal of a taeog's wife or his daughter is a curt penny in value because they ought not to keep pet animals.

A free man is to answer for his alltud in every claim for which he is not to lose the tongue, and life, and limbs; for no one is to lose tongue and life and limbs by the tongue of another person. The worth of a ready-made garment in the law of Howel the Good is twenty-four of silver. An unintentional blow is not sarhâd. It is right, however, to make amends for the injury, that is, for blood and wound and a scar if it be conspicuous. When payment is made for a foretooth, the worth of a conspicuous scar is to be paid with it.

There are five keys to the office of a judge. One is, the fear of thy teacher and the love of him. The second is, frequent asking for thy instruction. The third is, retaining the instruction which thou dost receive. The fourth is despising riches. The fifth is, hating falsehood and loving truth for the fear of God. Whoever shall destroy a meer on another person's land, let him pay three kine camlwrw to the king, and restore the meer to its former
Whoever is suspected concerning testimony, let him swear so that he may have right and law; and then let the other take the relic and let him deny on his oath and let him object to the witness; and after that let the judges take notice whether they object wholly. Whoever shall object to a witness before his testimony is given, let him lose the suit. If a man in any host denies having killed [what is now] a corpse, let him pay six score pence and give the oaths of fifty men of the same status as himself to deny murder. Whoever shall do sarhâd to another of the people of these four gwlads, to wit, Deheubarth, Gwynedd, Powys, and Lloeg, let him pay four kine and four score of silver to him. Whoever shall pay galanas to another [of the same gwlads], is to pay three score and three kine without addition. Whoever shall find a dead wild sow (hoch coet) on another person's land, let him take its fore quarter. Another animal the flesh of which it is right to eat; the back quarter thereof he receives. If it be a fox or another uneatable animal; he receives a curt penny from the owner of the land, if the latter (ynteu) wills to have the skin.
The dirwy and camlwrw of court and llan are doubled. If the fault be done in the churchyard in the place of refuge (ynŷ nodua), the amount of the dirwy is seven pounds. The abbot has half the dirwy of a llan, if he is acquainted with literature (kŷuarwŷd ynllythŷr) and church custom; and the other half goes to the lay proprietors (meibon lleŷn) of the church. The reason they receive thus when dirwy or camlwrw is due, is because they are the protectors of the llan; and this is why those chattels are given specially to the saint and are not [deemed] of the same status as offerings. The maer and the canghellor do not receive a share of the prid which comes to the lord (teŷrν) for land, nor of twnc nor of thief.

If a ship be wrecked on the land of a lord (teŷrν), the lord has it; and if a ship be wrecked on the land of a bishop, it is divided between the king and the bishop. When the law of distress is applied in the case of a marwdy or any other suit, the household and the maer are to have the heifers and the bullocks and the yearlings and the sheep and the goats, and they are to have everything in the house except horses and oxen and large cattle and gold and silver and furred...
clothes; and if there is anything which is worth a pound, a king has it. A third of galanas is to fall on the owner of the weapon with which the person was slain. Chattels which are taken from [a time of] war to [that of] peace are to be divided between the one who took them and the one who owned them previously. If two persons shall be walking through a wood, and the one in front lets a bough strike the one in the rear so that he loses an eye, he is to pay the worth of the eye to the other.

The time between court and llan is

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	nine days to give an answer, and nine to give surety, and nine to render justice, in respect to the claim demanded. Nine days are allowed to a lord to recollect his oath. To a priest is allowed until he gets the first opportunity to sing mass. In every suit there ought to be a summons and a claim and an answer and judgment and peace. Every builder upon open land is to have three trees from the person who shall own the wood, whether the woodsman (coet62) be willing or unwilling: a roof-tree and two roof-forks. Whoever shall be a gorvodog for another, if he is
unable to bring him to law, let the gorvodog be liable by law for the person on whose behalf he became such. The time for a gorvodog to request the return of his gorvodogship: one day and a year. A thief who shall be placed upon sureties is not to be destroyed. No one is to make satisfaction nor answer for an act of his bondman saving for theft. There is to be no justice and law without these four requisites: a common lord, and a presiding (kadeirawc) judge, and two parties present. Whoever shall break co-tillage willingly engaged in, let him pay three kine camlwrw to the king; and all his tilth to the co-tiller. The meadow-lands are to be fenced off (affoestir) on account of the swine because they spoil the land. Whoever shall find them on his meadow-land or in his corn before it is ripe, let him receive four legal pence from the owner of the swine. If they spoil ripe corn, let their damage be paid for.

In six ways does a person lose his chattels: by loss and surreption and theft; by loan and hire and deposit. In the first three cases, he is to discover and to swear to them. In the three others, he is not to do so unless they are restored as they were given. A blow received unintentionally is not sarhâd. It is right
however to compensate the injury, that is, blood and wound and a conspicuous scar if there be one.

Any person who is pledged is to be of the same worth as the one for whom he is given as pledge.

Whoever shall bring a charge as to animals having damaged his corn, their owner shall exculpate them as to the amount he may will according to the damage they have done; and for what he will not swear to, let him pay. Whoever shall have full right for his damaged corn from an owner of animals, is thenceforward neither to have payment for that worthless straw nor is he to detain animals on it.

A graft is four legal pence in value until the following calends of winter. From that time forward an increase of two pence every season is added until it shall bear fruit; and then it is three score pence in value. And therefore a graft is of the same worth as the calf of a large cow from the beginning to the end.

Whoever is suspected as to testimony, let him swear so that it may be legal for him; and then let the other take the relic and let him deny on his oath and let him object to the witness. After that let it be noticed whether a complete objection was made. Whoever objects to a witness before his testimony is delivered,
let him lose the suit. He who shall object to a witness, let him object before the witness shall withdraw from the relic after that the testimony is sworn; and unless he objects then, the witness stands. A witness as to (ar) a witness has no allotted time. Evidences and witnesses have V 39 a 9 the same force and are equally effective in every suit, and especially (agowell) in a suit of land and soil. The time allowed for witnesses or a V 39 a 11 guarantor from beyond the sea is one day and a year. The time allowed for witnesses or a V 39 a 13 guarantor from a border gwlad is a fortnight. The time allowed for witnesses or a guarantor V 39 a 14 of the same gwlad is nine days. The time V 39 a 15 allowed for witnesses or a guarantor of the same cymwd is three days. Whoever shall will V 39 a 16 to object to defunct testimony, let him proceed against him who shall testify it. Whoever shall V 39 a 18 will to object to living testimony, let him first proceed against the witness[es] on their words; and then, after they shall have sworn their oath, let him swear that [each] has sworn falsely, and let him say that he is no lawful witness against him, and let him specify the cause; and let him testify to two men that the witness did not proceed against the cause objected; and those two men are called counter-witnesses, and they are
unobjectionable. When a witness in his testimony shall lawfully testify of a thing to others against a defendant, or when a defendant shall lawfully testify of a thing against witnesses; such are called counter-witnesses in law, and they are not to be objected to. The calling forward of evidences is possible any time the person who shall call them may will, whether before denial and defence or afterwards; because what took place before the suit is what they prove between the litigants. Contravening of evidences is when they shall first appear against the defendant for these causes: for manifest perjury, or for public or private spoil, or for breaking the peace, or for being excommunicated by name, or for near relationship, or for evident enmity, or for his being a sharer of the chattels with which the suit is concerned; and that before they revert to their recollection. If he then is unable to contravene them lawfully, afterwards let him object to them as witnesses in one of the three lawful ways.

Whoever shall waylay pays twofold, because it is a violence against a person to kill him, and a theft to conceal; and that is the one place in law where violence and theft become connected. And it is to be thus denied; the
oaths of fifty men to deny wood and field, and three of them under vow to abstain from flesh and woman and horse riding. The measure in denying wood and field is a legal rhandir between open and tangled, and wood and field, and wet and dry; and such as cannot lawfully deny a rhandir, cannot deny wood and field. It is not waylaying however if it be on a lawful road (ffod gyfreith) without hiding and without concealment thereon. If however he is out of the road five legal paces and five feet in each pace, it is a waylaying; and that is the reason it is so denied, and that a twofold payment is made; and that is the one instance for which hanging and confiscation are due.

There are seven bishop-houses in Dyved, and Mynyw is the chief in Cymru. Llanismael and Llandegeman and Llanussyllt and Llanteilaw and Llanteulydawc and Llangeneu. The abbots of Teilaw and Teulydawc and Ismael and Degeman should be ordained scholars. Twelve pounds is the ebediw of every one of these, and it is to be paid to the Lord of Dyved; and those who succeed them are to pay it. Mynyw is free from every due. Llankeneu and Llanussyllt are free from that due because they have no land. Whoever
shall do sarḥâd to any one of those abbots, let him pay seven pounds to him, and let a female of his kindred be a washerwoman as a reproach to the kindred and as a memorial of the punishment (dial).

Three calamitous losses of a kindred:—
one is, that there should be a doubted son without being affiliated and without being denied; and that such should kill a man of another kindred without owing him anything; the whole of that galanas is to be paid; and then he is to be denied lest he should commit a second crime. The second is, paying the whole of a galanas excepting a penny and a halfpenny; and should there be a failure of that, and a person of the kindred be killed on account of that failure, there is to be no claim for him. The third is, when an innocent person is slandered concerning a corpse and is proceeded against, if he does not deny by a period lawfully fixed, and if a person be killed because of him, there is to be no expiation for it.

Three legal periods to avenge a dead body:— between two kindreds who do not originate from the same gwlad, commencing a claim on the first day of the week following that wherein the
dead was murdered; if there comes no answer by the end of a fortnight, the law makes vengeance free. The second is, if the two kindreds are in the same cantrev, commencing a claim on the third day after the dead is slain; if there comes no answer by the end of the ninth day, the law makes vengeance free. The third is, if the two kindreds are in the same cymwd, commencing a claim on the third day after the dead is murdered; if there comes no answer by the end of the sixth day, the law makes vengeance free.

Three nets of a king are: his household, for which net there is no reparation but the mercy of the king. The second is his stud; for every horse caught on it, the king receives four legal pence. The third is the cattle of his maer-house; for every steer found on them, the king receives four legal pence. Three nets of a breyr are: his stud, and the cattle of his maer-house, and his swine, because, if an animal is found among them, the breyr receives for every animal four legal pence. Three nets of a taeog are: his cattle, and his swine, and his homestead (hentref); for each animal caught therein he receives four curt pence from the calends of May until September shall have gone.
Three dirwys of a king are: the dirwy for violence, and the dirwy for theft, and the dirwy for acknowledged fighting. The expiation dirwy for violence is a silver rod and a gold cup with a gold cover of the kind mentioned in expiation of a king’s sarhad. The expiation dirwy for acknowledged fighting is twelve kine. The expiation dirwy for theft is, if a person be charged with theft and he personally deny it satisfactorily, and a rhaith be placed on him and it fail, he is an acknowledged thief since his rhaith has failed. Innocent by his own account, nothing being taken in his possession or found in his hand, twelve kine dirwy upon him. Three indispensables of a king are: his household priest, and his court judge, and his household. Three things which a king shares with no one: his gold treasure, and his hawk, and his thief.

Three fours there are:—four causes of perverting judgment; from fear of a powerful man, and heart hatred [of enemies], and love of friends, and lust of chattels. The second four are: four shields which interpose between a person and a rhaith of a gwlad in a prosecution for theft; one is, legally harbouring a guest, that is, keeping him from the time of nightfall until the
morning, and placing the hand over him three times that night, that is, swearing on his part and the people of the house with him. The second is birth and rearing; the owner swearing with two men of the same status as himself, as to seeing the birth of the animal and its rearing in his possession without its going three nights from him. The third is a warrant. The fourth is custody before loss, that is, a person swearing with two men of the same status as himself, that before the other lost his chattels, those chattels were in his possession. There is no warrant except unto the third hand. The third hand establishes custody before loss, and that defends a person from [a charge of] theft. The third four are: four persons to whom there is no protection against the king either in court or in llan. One is a person who violates the protection of the king in one of the three principal festivals. The second is a person who shall be pledged willingly to the king. The third is his supperer, a person who ought to provide for him and who leaves him that night without food. The fourth is his bondman.

Three crimes which, if a person commit in his own gwlad, his son is on that account
to lose by law his father's trev: the killing of his lord; and the killing of his chief of kindred; and the killing of his family representative (teispan tyle); and that because of the gravity of those crimes. Three silent ones in session: a lord of justice listening to his gwyrda adjudicating their laws; and a judge listening to a plaintiff and defence; and a surety listening to a plaintiff and defendant mutually answering.

Three lawful rests of a spear during pleadings: one is, thrusting its butt-end in the earth with one hand till it can scarcely be drawn out with two hands. The second is, thrusting its point into a bush till the blade be hid. The third is, the placing thereof on a thicket which shall be of the height of a man. And unless it be on one of those three rests and a person encounter it so as to cause his death, a third of the person's galanas falls upon the spear's owner. Three futile expressions which are uttered in court and do not avail: denial before verdict; and premature objection; and pleading after judgment. Three worthless milks there are: milk of a mare; milk of a bitch; and milk of a cat; since there is no expiation made for any of them. Three sarhâds not to be expiated if received when
intoxicated: sarhâd done to the priest of the household; and sarhâd to the judge of the court; and sarhâd to the physician of the court; because these should not be intoxicated, as they know not what time the king may have need of them. Three buffets not to be expiated: one by the lord on his man in ordering him in the day of battle and fighting; and one by a father on his son to punish him; and one by a chief of kindred on his relative in order to counsel him.

Three women with whose heirs there is to be no pleading as to their mother's trev: a woman who is given as a hostage for land and who bears a son in her condition of hostage; and the son of a woman who shall avenge a person of his mother's kindred and on that account lose his father's trev, and therefore there is to be no pleading with him as to his mother's trev; and the son of a woman who is given to an alltud with the kindred's consent. Three disgraces of a kindred there are, and on account of a woman the three occur: the violation of a woman against her will. The second is, bringing another woman to the house, supplanting [the wife] and driving her forth. The third is despoiling her, being more pleased
to spoil her than to be connected with her.

Three pieces of flesh of a hundred perplexities there are: one is a piece stolen \[\text{lit. theft}\] as to whatever way a share thereof may travel, for there are nine accessories to it. The second is the hart of a king as to whoever may cut it up. The third is a carcase left by a wolf as to whoever may do wrong with respect to it.

Three strong scandals of a woman there are: one is seeing the man and the woman emerging from the same thicket, one from each side of the thicket. The second is seeing them both under the same mantle. The third is seeing the man between the two thighs of the woman. Three things for which a person shall prosecute for theft, though they do not constitute theft: ploughing, and felling of timber, and building.

Three sarhâds of a woman there are, one of which is augmented, and one diminished, and one is a complete sarhâd. When a kiss is given her against her will, a third of her sarhâd is wanting to her then. The second is feeling her with the hand, and that is a full sarhâd to her. The third is being connected with her against her will, and that is augmented by the third.

Three ways whereby one can object to witnesses: by land-feud, and galanas-feud, and woman-feud.
Three sons being three brothers of the same mother and the same father, who are not to have a share of land from their brothers of the same mother and the same father as themselves: one is a son of thicket and bush, and after that, the same man taking to wife the same woman with consent of kindred and begetting a son of her; that son is not to share land with the son begotten before him in thicket and bush. The second is, if a scholar marries a wife with consent of kindred and begets a son by her, and afterwards if the scholar takes priest's orders and after that a son is born to that priest by the aforesaid woman, the first son is not to share land with the last, because contrary to law was he begotten. The third is a mute, because land is not for any one who cannot answer for it; for land (gōlat) is not given to a mute.

Three persons whose status rises in one day: when a taeogtrev has a church consecrated therein with the king's permission, a person of that trev, who is a taeog in the morning, becomes that night a free man. The second is a person to whom the king gives one of the twenty-four privileged offices, who, before the office is given him, is a taeog and
who, after it is given, is a free man. The third is a clerk who the day he receives the tonsure is in the morning a tæog (yn vab tayaŵc) and becomes that night a free man.

Three legal worths of the foetus of a woman: the first is, blood before formation, if it perish through cruelty, of the value of forty-eight [pence]. The second is, before life (eneit) enters into it, if it perish through cruelty, the third of its galanas is to be paid for it. The third is, after that life has entered into it, if it perish through cruelty, then the whole of its galanas is to be paid for it.

Three ways whereby a son is to be affiliated to a father: one is, when a woman of thicket and bush, being pregnant, shall be at her full time (ar y llaŵuaeth), let her priest (y pheriglaŵ) visit her and let her swear to him, ‘May I be delivered of a snake by this pregnancy if a father has begotten it on a mother other than the man to whom I affiliate it,’ and naming him; and so she affiliates lawfully. The second is, a chief of kindred with the hands of seven of the kindred with him, is to affiliate him. The third is, if there be no chief of kindred, the oaths of fifty men of his kindred affiliate him, and the son himself
first swears because the mother's oath is not legal except in the above affiliation.

Three ways whereby a son is disowned by a kindred: the man, whose son he is said to be, takes the son and places him between himself and the altar, and places his left hand on the head of the son and the right hand on the altar and the relics; and let him swear that he has not begotten him, and that there is no drop of his blood in him. The second is, if the father is not alive; the chief of kindred is to deny him, and with him the hands of seven of the kindred. The third is, if he has no chief of kindred; the oaths of fifty men of the kindred denies him, and the eldest son of the man, to whom the son was affined, is to swear first. Three places where a person is not to give the oath of an absolver: one is on a bridge of a single timber without a hand-rail. The second is at the gateway of a churchyard, because the 'Pater' is to be sung there for the souls of the Christians of the world. The third is at the church door, because the 'Pater' is to be sung there before the rood. These persons are exempt from the oath of an absolver: a lord, and a bishop, and a mute, and one who is deaf, and one of foreign language, and a pregnant
Three vexations of the wise are: drunkenness, and adultery, and bad disposition.

Three persons who are entitled to an advocate for them in court: a woman; and one with natural impediment in speech; and an alltud of foreign speech. The one person who is to choose the advocate: a lord.

Three animals whose acts towards brutes are not cognizable in law during their rutting season: a stallion; and the bull of a trevgordd; and a herd boar.

Three animals which have no legal worth: an autumn born pig; and a harrier; and a badger.

Three bloods not amenable in law are: blood from a scabby head; and blood from the nostril; and blood from teeth; unless struck through anger.

Three fires the results of which are not cognizable in law: the fire of heath-burning, from the middle of March to the middle of April; and the fire of a bath in a trevgordd; and the fire of a smithy which shall be nine paces distant from the trev, with a roof of broom or sods thereon.

Three birds whose worth the king is to have wherever they are killed: an eagle, and a crane, and a raven. The owner of the land whereon they are killed is to have fifty [pence] from the person who kills them.

Three vermin (pryf) whose worth
the king is entitled to wherever they are killed: a beaver; and a marten; and a stoat; because from their skins are made the borders of the king's garments. Three things which the law suffers not to be appraised: meal; and bees; and silver; because their like are procurable. Three legal vessels of generation are: that of a bitch, and that of a cat, and that of a squirrel; because they can liberate (dillug) and relax when they will. Three free timbers in the forest of a king: the roof-tree of a church; and the timber of shafts which go for the king's use; and the timber for a bier. Three buffalo horns of the king: his feasting horn; and his mustering horn; and his horn in the hand of the chief huntsman. Each is a pound in value. Three free huntings there are in every gwlad: hunting a roebuck, and hunting a fox, and hunting an otter; for they have no permanent homes (tref tat). Three things which prevail over law: violence; and contract; and necessity. Three names for an apparitor are: the cry of a gwlad; and dread report, the canghellor's servant; and rhingyll (apparitor). Three ways in which a silver rod is paid to the king: for violence; and for
violating protection of way towards an irremedi-
able beggar; and for sarhâd to a king.

Three thrusts not to be redressed: one is, a person demanding right from his enemy on account of his kinsman in three pleadings and not obtaining right; and afterwards meeting with his enemy, and thrusting him with a spear so that he dies; that thrust is not to be re-
dressed. The second is, jealousy caused to a married woman by another woman concerning her husband, and the two women meeting to-
gether, and the married woman making a thrust with her hands at the other woman so that she die; there is to be no reparation to her. The third is, giving a mature maiden to a man with surety as to her virginity, and the man making a genital thrust at her and having connexion with her once and finding her a woman; he is to call the marriage guests to him, candles are to be lighted and her shift cut before her as high as her pubes and behind her as high as her buttocks, and she is to be sent off with that thrust without any reparation to her; and that is the law for a deceitful maid. Three persons who are not to be sold legally: an acknowled-
ged thief for having the worth of four legal pence in his hand, and a waylayer, and a traitor
to a lord. Three chattels which are secure without surety: chattels which a lord shall give to a man and which come to him by law; and chattels which a wife shall have from her husband [as wynebwerth] when the husband shall have connexion with another woman;

[A chasm in V supplied from W]

and chattels taken in a war between two lords. Three things common to a gwlad: an army, and pleas, and a church; for every one is under summons to them.

Three modest blushes of a maid there are: one is when told by her father 'Maiden, I have given thee to a husband'. The second is, bidding her go to her husband to sleep. The third is, seeing her in the morning rising from her husband. And because of each of those three, her husband pays her amobr to her lord, and her cowyll and her agweddi to herself. Three stays of blood are: the breast, and the middle girdle, and the trousers girdle. Three unabashed ones of a gwlad without whom it is impossible to do: a lord and a priest and law. Three hearths which are to do right and to receive it for a person who has no
acknowledged lord: that of a father, and of an eldest brother, and of a father in law.

Three legal needles are: the needle of the queen's serving woman; and the needle of the physician for sewing the wounds; and the needle of the chief huntsman for sewing the torn dogs; each one of them is four legal pence in value. The needle of any other skilful woman is a legal penny in value.

Three defunct testimonies there are, which stand in pleas well: one is, when there shall be contention and fighting between two lords concerning land, which subsequently is duly terminated in the presence of all; after these severally have died, their sons or their grandsons or some of their kindred can bear testimony concerning that land; and these are called evidences as to land. The second is, persons of lineage from every side who are called land borderers, to decide by kin and descent, and to confirm by bearing testimony; and they can augment the person's title to land and soil. The third is, when there shall be seen the hearth-stone of a father or a grandfather or of a great-grandfather or one of the kindred of the same title as himself; and the tofts of the houses and their barns and the furrows
of the land ploughed and the erws, every one of which affords testimony as to a person's title. Three secrets there are which it is better to confess than to conceal: losses to a lord, and waylaying, and a person killing his father if acknowledged in confidence.

Three one-footed animals there are: a stallion and a hawk and a covert-hound. Whoever shall break the foot of one of them, let him pay its entire worth. Three things not to be paid for, though lost in a lodging house (ranty): a knife, and a sword, and trousers; for whoever owns them ought to guard them. Three sarhâds of a corpse are: when it is killed; when it is despoiled; when thrown to the ground. Three reproaches of a corpse are: asking who killed it, who owns this bier, whose is this grave.

Three scowls not to be redressed: the scowl of a husband to his wife whom he received in the status of a maid and she a woman; and a person ruined by law and a person of his kindred scowling on that account; and the scowl of a person towards a dog attacking him.

Three distrainments not to be restored: for theft; and for [one on a] surety who will not enforce [right]; and for galanas. Three things if found on a road there is no necessity to answer for
any of them: a horseshoe; and a needle; and a penny.

Three persons to whom tongue-wound is to be paid: to the king; and to the judge when considering his decision; and to the priest in his vestments (wisc) on the three principal festivals over his altar, or whilst reading a letter before the king, or whilst composing one. Three cases in the law of Howel in which proof occurs: one of them, it belongs to a woman to prove a rape against a man. The second is, it belongs to a debtor to prove over the grave of the surety as to his being surety, and that his suretyship was not exonerated whilst he lived. The third is, the proving of a shepherd dog. Three plagues of a kindred: nursing a son of a lord; and affiliating a son to a kindred wrongfully; and guarding supreme authority (penreith).

Three things which destroy a contract: illness; and a lord’s necessity; and poverty. Three things which defend a person from a summons to pleadings: shouting and sound of horns against the host of a border gwlad; and flood in a river without bridge and without skiff; and illness.

Three persons to whom galanas is paid and they themselves pay no galanas: a lord,
for to him comes a third of every galanas for exacting it. The second is a chief of kin-
dred, for according to his status his relations' galanas is paid. The third is a father, for a
share comes to him of his son's galanas, to wit, a penny; because his son is no relative (car) to him.
And not one of them is to be killed on account of galanas. Half a brother's share of galanas, a
sister pays; and she receives no share of galanas. Three throws not to be redressed: at a stag in corn; and at a wild
colt in corn; and at a dog in corn. Three persons who impoverish a gwlad: a prevaricating lord; an iniquitous
judge; and an accusing maer. Three strong ones of the world: a lord, for a stone along ice
is a lord; and an idiot, for it is not possible to compel an idiot in anything, against his will;
and a person without anything, for it is not possible to exact anything where there is
nothing. Three animals there are of the same worth as to their tails and their eyes and their
lives: a calf, and a filly for common work (tom), and a cat; except the cat which shall watch
a king's barn.

Three persons hated by a kindred: a thief, and a deceiver, since they cannot be de-
pended on; and a person who shall kill a person
of his own kindred; as the living kin is not slain for the dead kin, everybody will hate to see him. Three things common to a kindred: chief of kindred, and a representative, and the son of a woman given with kindred's consent to their enemy; such is to be in common between the two kindreds. Three disgraceful faults of a man: being a bad friend (karöl), and flaccid in pleadings, and a man to a bad lord.

Three animals there are whose teithi exceed their legal worth: a stallion; and the bull of a trevgordd; and a herd boar, for the breed is lost if they are lost. Three signs of inhabitancy of a gwlad: little children, and dogs, and cocks. Hitherto we have discussed the Triads of Law; now we will treat of the Ninth days.

The first is the ninth day of December concerning land. The second is the ninth day of May succeeding. The third is the ninth day of May when occur the teithi of the first milk. The fourth is the ninth day of February when occur the teithi of the first work. Ninth day there is to a lord to recollect himself as to his oath when it shall be asserted that he has previously made an oath. Ninth day period there is between court and llan before answer-
ing, and that after a claim, when there shall be a dispute as to land. Ninth day period there is W 106 a 9 concerning a corpse, which shall have originated from the same cantrev as the person who shall have killed him. Three ninth days there are W 106 a 10 for a chief huntsman. Three ninth days there W 106 a 11 are as to the pregnancy of a woman. Ninth W 106 a 12 day before August every swarm assumes the status of a mother-hive. Ninth day period there W 106 a 14 is as to a warrant in the same gwald, or as to a witness in the same gwald. Ninth day period W 106 a 15 there is for removing a house erected on another person's land without his consent. Ninth day W 106 a 17 period there is for a wife to await her share of the chattels in her house when she shall separate from her husband. Ninth day period W 106 a 19 doubled there is as to a plough when broken.

Listen, thou judge, who givest the judgments. W 106 b 1 Let not the worth of a penny be more in thy sight than the worth of God. Do not judge wrongly for worth but judge justly for God.

Small wonder if there be hesitation in a W 106 b 5 temporal court, since they shift as to their desire like the breeze of heaven. But whosoever loves certainty and security from falling, [for him] the right service of the Lord Jesus Christ is that which is the glorifying of
the Father and the Son and the Holy Spirit.

Amen.

Three places where a person is not to give the oath of an absolver: one is, a bridge of a single timber without a handrail. The second is in the gateway of a churchyard, because a person is to sing the 'Pater' there for the souls (eneit) of the Christians of the world. The third is in the doorway of the church, because a person is to sing the 'Pater' there before the rood.

When a son is affiliated to a kindred with the oaths of fifty men, the son is to swear before the kindred because it is not lawful to listen to her except in the case of the first oath when she shall say 'Let a snake be begotten' to her.

When a son is denied by a kindred, the eldest son of the man whose son he is said to be, is to swear first before the kindred.

Three futile crosses there are: a cross placed on a road in corn; and a cross placed on the bark of a tree lying in a wood; and a cross which a person places on an altar in a case where a church is not to interfere with him.
PALAEOGRAPHICAL NOTES

[The numbers refer to pages and lines.]

2. 10. The scribe's $t$ is visible in the rubric capital of Croedabc

2. 11. The scribe's $g$ is visible in the second word, but was overlooked by the illuminator.

6. 11. neuad altered from beuad

8. 5. hoelon with $e$ badly altered from $l$

II. 9. jneuad with $e$ altered from something else.

15. 8. colofneu with $l$ apparently crossed.

16. 15. ygnat with $g$ begun for some other letter such as $n$

22. 11. atan with $t$ altered from $r$

27. 2, 28. 2. Small hole in parchment between $ae$ and $ran$, and $teu$ and $lu$ respectively.

33. 14. yr etling with $y$ altered from $v$ or $u$, and stroke over $n$ like that over $i$

33. 25. vynho with $y$ altered from $n$

34. 16. bzen- with $n$ altered from $y$

35. 20. bzenhino[l] badly altered from bzenhyabl

36. 20. ehunan with two strokes above $u$ not unlike those which indicate the letter $i$ when in conjunction with such letters as $m$, $n$ and $u$.

40. 11. Seithuet expuncted by later hand, and Chweched written above it.

40. 18. The bar of final $t$ is extended almost to the middle of the line.

45. 17. vzeint with $e$ altered from $y$

46. 8. ylle with $tt$ altered from some other letters,
and ligatured in order apparently to show more clearly what is intended.

48. 3. A tiny hole in parchment prevented the completion of the second e

48. 7. euegyl with second e altered from something else.

52. 7. The l at end of kynllbyn is scratched out by a later hand, presumably that of Jaspar Gryffyth. It probably stands for lledrat.

58. 23. The pointing after yndab may be a semi-colon and looks also like a colon.

58. 25. In left margin just outside commencement of line is a full point, but whether in the original hand appears doubtful (see note on p. 118. 1). In bottom margin in later hand is written 'hic defunt folia duo' altered into 'hic deest folium unum'.

61. 21. perth with t altered from c

67. 24. lozen hagen. with full point after lozen nearly covered by the h of hagen.

70. 14. atal hyt with full point after atal nearly hidden by the h of hyt

73. 5, 74. 5. Hole in parchment at the beginning and end of these lines respectively.

74. 10. With by begins paler ink but same hand.

80. 11, 82. 8. The rubric spaces overlooked by illuminator contain the g and t respectively of the original scribe.

83. 22. The two first expunctuations under moch are nearly obliterated.

83. 24. Meint with ei altered from something else.

84. 14. gymeret with first e altered from something else.

86. 23. thal with l nearly covering a full point.

87. 24. golper with o badly altered from o

89. 1. dulc with full point so small that it is doubtful whether it was intended.
89. 4. Original hand placed o in space intended for the illuminator, who overlooked it.

89. 6. A b intended to complete Po is written over the first d of dadyl, but in such fainter ink that the d is quite distinct beneath it.

90. 25. Oz with z altered from something else.

91. 6. chowyll with c altered from t

94. 21. First c altered from t

101. 15. erbyn with b not unlike b

102. 13. Last u looks like v owing to a full point being placed towards its right top corner.

106. 8. Over the second half of last h is a full point, but whether intentional is doubtful.

107. 3. First c looks also like t

108. Catchword is cut by binder so that the lower half is gone.

109. 17. In space left for rubric, and overlooked by illuminator, the original scribe has placed r

111. 16. bzehin is a mistake for bzeyr. The crosses are perhaps inserted by a later hand. A comparatively modern hand has written breyr opposite cross in margin.

113. 18. The n is extended over the remainder of the line.

114. 3. anher has a small h written over the a, partly in left margin.

116. 21. ant written wrongly for am was again written wrongly by scribe and passed by him.

118. 1. Outside first k in left margin is a full point, but whether intentional is doubtful (see note on p. 58. 25).

119. 16. Last a altered from 6

119. 19. Two or three letters rubbed out after tyf which were apparently a part of it.

119. 23. Three or four letters rubbed out after deu with expunctuations of two of them still remaining.
121. This page has twenty-six lines.
122. 16, 20, 24. The scribe certainly writes enuynu in each case; so also MS. W.
132. 22. First y altered from u or n
133. 3. kanyt with t altered from f or f
134. 4. The n is extended over about a quarter of the line.
136. Catchword cut by binder so that the bottom portion of the letters is gone.
139. 15. cuhudyat with point under d like an ex-punctuation.
142. 11. Last n extended over about a quarter of the line.
142. 15. enert with t like c
APPENDIX

GENERAL RELATION OF FOUR EARLIEST TEXTS

Generally speaking, the text of V (together with the parts supplied from W as printed in this book) includes the whole of W, X, and U. Allowing 8 words per line in the case of V and W, and 7 words per line in the case of X and U, the amount of matter in each appears to work out thus:

V. 84 pages, 25 lines per page = 2,100 lines = 16,800 words. Adding the parts supplied from W, viz. 41 pages, 21 lines per page + 72 lines = 933 lines = 7,464 words, we obtain a total of 16,800 + 7,464 = 24,264 words.

W. 140 pages, 21 lines per page + 34 lines = 2,974 lines = 23,792 words.

X. 114 pages, 20 lines per page + 7 lines = 2,287 lines = 16,099 words.

U. 120 pages, 18 lines per page = 2,160 lines = 15,120 words.

They all agree as to the general arrangement of their subject-matter, beginning with the laws of the court, and then the laws of the gwlad, and confining the triads of law towards the close; but the most cursory examination will show great divergences in the arrangement of details, strikingly so with regard to X. The explanation of these divergences possibly

1 This of course excludes the last sixteen folios of the old handwriting, which form no part of the Book of Cyvnerth properly so called.

EVANS
U
depends on the answer to a prior question as to whether the longer texts are expansions of the shorter, or whether the latter are to be attributed to a condensing of the former. Moreover, in the case of these four particular MSS., the possible and very probable clashing of two distinct originals is also to be kept in mind. It will be noticed from the following headings, which are selected only to show the order of the subject-matter in the respective MSS., that W is in close agreement with V; and also that X, in spite of its startling differences, is more allied to W and V than is U.

<table>
<thead>
<tr>
<th>V</th>
<th>W</th>
<th>X</th>
<th>U</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 other officers.</td>
<td>8 other officers.</td>
<td>Few miscellanies.</td>
<td>8 other officers.</td>
</tr>
<tr>
<td>9 credible witnesses.</td>
<td>9 credible witnesses.</td>
<td>Ploughs and co-tillage.</td>
<td>Waylaying.</td>
</tr>
<tr>
<td>Tame and Wild.</td>
<td>Tame and Wild.</td>
<td>Corn damage.</td>
<td>Hires and perjury.</td>
</tr>
<tr>
<td>Corn damage.</td>
<td>Corn damage.</td>
<td>8 other officers.</td>
<td>Cat, hound, and dog</td>
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<td>Sureties.</td>
<td>Sureties.</td>
<td>Women.</td>
<td>The chase.</td>
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<td>[Miscellanies].</td>
<td>Miscellaneous.</td>
<td>[Miscellanies].</td>
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V W X U
[Payment of gal- Payment of galanas. Miscellanies and
nas]. Triads. [Miscellanies].
Waylaying. Triads. Triads and Miscel-
[Triads]. Additional notes.
[Additional notes].

I. LEADING ADDITIONS TO THE PRINTED TEXT.
§ 1. Cott. Cleopatra A. XIV.
W 34 b 4–6 (post hynny V i a 24). Anc. Laws
I. 622.

And it was Blegywryd the scholar who wrote this
book, for he was the best in his time for record
and laws. (Cf. X 165 b 9–11 and U i b, on pp. 303, 309
infra.)

W 41 a, bottom margin (post byth V 6 b 3). Anc.
Laws I. 644.

Oet ageiff yr ýgnat llyf ý ýmgoffau deug ein
niwarnaot of eirch kyn ýmôystlaô.

The judge of a court has a period of forty days to
reconsider, if he demands it, before mutually pledging.

W 41 a 18–41 b 6 (post taulaôt V 6 b 5). Anc.
Laws I. 644, 646.

Sarhaet ýgnat llyf ýô naô mu anaô ugent
aryant. Ý alanafa atelir onaô mu anaô ugein mu
U 2

The sarhâd of the judge of a court is nine kine and nine score of silver. His galanas is paid with nine score and nine kine with three augmentations. In this manner should the augmentations be made. The first augmentation is three score kine; the second is four score kine; the third is a hundred and five kine and a third of two kine. And thus is the galanas of every Cymro augmented according to his status.


—aa yr ygnat llŷf allan yr ytauaeth yr gof o ran y bârenh in o gîc mordŷt yrreidon.

—which go to the judge of the court; and the place of the tongue to be filled for the smith from the king's share of the thigh-flesh of the steer. (Also X 199 a 7–10.)


Ual hŷn yrenir ar ãyant yguestaeu. dôy gein-
hauc a gîmer y dîstein. Aphedeir ageiß y trull-
yat neu tudet y gerôyn ar dewif ãneb ae talho.
dôy a gîmer dryfâna â yneuad. Vn yr medyd. Vn 
yr gofegow. Pedeir yr coc. Dôy yr sôyðow lîyf.
dôy yr guaf ystauell. Vn yr uorôyn ystauell.
dôy y dîstein bârenhines. Vn yr troetauc. Vn 
yr canhôyîld. Vn yr guastraût ausûn bârenhines.
Thus is the gwestva silver shared. The steward takes two pence; and the butler has four or the covering of the vat, at the option of the one who shall pay; the doorkeeper of the hall takes two; one to the mead brewer; one to the silentiary; four to the cook; two to the server of a court; two to the page of the chamber; one to the chambermaid; two to the steward of a queen; one to the footholder; one to the candle-bearer; one to a queen’s groom of the rein. (Also U 17 a 2.)


Oderuŷd bot amryddfôn an teruynu rôg deu dyń. Adŵedut o̱ haölɔ̱ bot o ureint idaʊ̱ ef ŋ̄ y dylyho teruynu. Onŷf amheu yr amdiffynɔ̱. Aet yr haölɔ̱ ydangof ŋ teruyn. Os yr amdiffynɔ̱ ae hamheu ynteu bit gyfreith yrŷdunt am eu breint gŷsfein. Os ŋ ureint a uernir idaʊ̱ dan-gosset ŋ teruyn guedy hŷnny.

Mab adŷlŷ arfedasɔ̱ dîostasɔ̱ hŷnny uo peder blûyd ar dec. ŋ ŋ tat o̱ bŷd bû. ac onŷ bŷd bû ŋ ŋ tat. arglûyd bieu rodi arfedasɔ̱ idaʊ̱ ŋ̄ uot dîostaʊ̱ ŋouûyn 1aʊ̱n idaʊ̱ ac ŋwneuthur 1aʊ̱n dîostaʊ̱.

If there be contention as to meering between two persons, and the plaintiff say that by status he is to meer, unless the defendant doubt it, let the plaintiff proceed to show the meer. But if the defendant doubt it, let there be law between them as to their original status. If his status is adjudged to him, let him after that show the meer. (Anc. Laws II. 90.)

A son should have a guardian over him until he is fourteen years old [viz.], the father if alive; and if the father be not alive, a lord is to appoint a guardian
for him to act on his behalf, to demand justice for him and to do justice for him.


Y neb a adefo llofrudýaeth. talet gôbŷl o2 alanás. Traŷan galanaf adaô ar ŷ llofrud. ar deuparth a reñnîr ţn teîr ran. Dôŷ ran atal kenedŷl ţ ţat. ar trîyded atal kenedŷl ţ uam.

Whoever shall confess homicide, let him pay the whole of the galanas. A third of the galanas falls on the murderer, and the two parts are shared into three shares. Two shares the father’s kindred pays, and the third the mother’s kindred pays. (Also X 185 a 4-8 and U 21 b.)


Y neb auarchoco march 6îth ţ dôŷn ţ guarchae nŷ dyly namŷn hŷynnŷ.

Whoever shall ride a horse in taking it to a pinfold is entitled to nothing more.


Os ţ gozwlat ţ differ 6îth geînhaowc ageîff.

If he protects it in a border-gwlad, he receives eight pence. (Also X 193 b 18-19.)


Naâuëtôuíd whefrâô2 o2 dïcâon eredîc guerth ţ teîthî adôycheïf ar ţ werth.

The ninth day of February if it can plough, the worth of its teithi is added to its worth. (Also X 192 b 4-5.)
LEADING ADDITIONS TO PRINTED TEXT


Or deīla dūn ĭfscrīább ar ĭ yr: ĭ abot ĭmdaeru ĭrōg ĭ deīlāt ar perchenna6c. ĭ deīlāt adīly tīgyu ˌkafeł y blaenyeit ar olyeit ar ĭr ĭt.

If a person catch an animal on his corn and there be a dispute between the taker and the owner, the taker must swear as to finding the foremost and the hindmost on the corn. (Also X 196 a 19-196 b 2; and U 40 a.)

W 76 a 20-76 b 14 (post gynnogyn V 36 b 16; ante O2 36 b 8). Anc. Laws I. 122.

Or kymer dūn mach ar da. ĭchŷn dŷuot oet ſyda. dehol ſy tala6dŷr ae o alanaf ae o ledłat ae o aghŷfreith arall. amŷnu o2 ha6l62 ſy da ſygan ſy uach. ſef awŷl kŷfreith ſyna rannu ſycollet ſyn deu hanher ſyrŷdunt nŷt amgen talu o2 mach hanher ſy da ſyr halôr. kanyf aghŷfreith ſy6 talu o2 mach gûbŷl ac ynteu ſyn wirŷon. ſc nat tegach colli o2 ha6lôr o gûbŷl a chredd o hona6 ſynteu ſy uach. allŷna ſy trŷdyd lle ſyrân kŷfreith. ſc o2 da ĭtala6dŷr ſyr wlat dŷacheuyôn ſynteu adîlyant kŷmannel ſyda hûnno arna6 ef. Ŧahanher adîly ymach allŷna ſyr lle ſybŷd kŷmannel62 ymach ar da 1da6 ehun.

If a person take surety for chattels, and before the period of the chattels is come the debtor be banished either for murder or theft or any other unlawful act, and the creditor demand the chattels from his surety, law then sees as to sharing the loss equally between them, that is, the surety paying half the chattels to the defendant; for it is not right that the surety should pay all when he himself is innocent, nor is it fairer that the defendant should lose all, seeing that
he trusted his surety. And that is the third instance where law shares. And should the debtor return to the gwlad, they are to enforce the repayment of those chattels from him, the surety receiving a half. And that is the instance of the surety being an enforcer of chattels to himself.


If a person gives chattels to another and surety thereon and, when time comes to demand, the debtor
denies, and the defendant complains to the lord, it is right to bring the two parties together with the surety and to ask them whether this person is a surety or not a surety. 'A surety,' says the defendant. 'Not a surety,' says the debtor. Then it is right to ask the surety, 'Art thou a surety?' 'A surety,' says he. 'Thou art not a surety for me for anything,' says the debtor. 'I am entitled to law; I shall persist in it,' says the surety. 'And as I am entitled also, I deny it,' says the debtor. Then it is right to adjudge a rhaith, for there is nothing save the one tongue of the surety provoking the one tongue of the debtor to deny. The judge takes the relic in his hand, and says to the debtor, 'The protection of God prevent thee and the protection of thy lord, lest thou swear falsely.' If he swears, let him first swear to God and to the relic, that he is not surety for him neither for what he asserts nor for anything. If the surety do not counter-swear against him whilst he puts his lips to the relic, let the surety pay the debt, as he allows that he is a surety, and let the debtor be free. If the surety counter-swears, let the debtor bring his rhaith, that is, his oath with six others.

W 77 b 16-78 a 8 (post dim V 37 a 5; ante O2 37 a 13). Anc. Laws I. 134, 136.

Pwybýnhac awnel amot kływrefthawol doent ygwyt ywnewithur. O2 guna dýn amot ac na mýnho ygadô. arglôyd bieu yglymhell. O2 guna dýn amot ac arâll yn gýrru arnaô. kływrefth adýweit na daô namýn ylô ehunan ydiwat. Oný býd gô driftôg arnaô. Os gô driftôg auýd galwet ýnteu am vaist. Sef auernfr i daô. ý lô ar ý feithuet ýn vn funut ac ydiwat mach. ac am oet ýreith. ac am pop peth. O2 guna dýn amot ae gilyd
heb amotwyr. of guadu auyn. ny da6 eithyr y l6 ehunan ydiwat ony cheif tyston ar y welet.

Whoever shall make a legal contract let them come together to perform it. If a person makes a contract and does not wish to keep it, a lord is to compel him. If a person makes a contract and another presses on him, law says that he is only to be put to his own oath to deny it, unless there be a counter-oath against him. If there be a counter-oath let him call for judgment. This is what is to be adjudged him, his oath with six others in the same manner that surety is denied; the same also with regard to the time for a rhaiith and everything. If a person makes a contract with another without contract-men, if he desires to deny, he is only to be put to his own oath to deny it unless he obtains witnesses as to seeing it.

W 78 a 20-78 b 12 (post goir V 37 a 13; ante 37 a 18). Anc. Laws I. 140, 142.

Deu tymho2 y byd kayat kyfreith am tir a deu y byd agozet. O na6uetdyd kalan ga6af y byd agozet kyfreith am tir hyt na6uetdyd whefraO2. O na6uet dyd whefraO2 y byd kayat kyfreith hyt na6uet dyd mei. O na6uetdyd mei y byd agozet kyfreith hyt na6uetdyd guedy a6ft. O na6uet dyd guedy a6ft y byd kayet kyfreith hyt na6uet dyd guedy kalan ga6af. Sef achaO2f ymae kayat kyfreith yguanhoyn ar kynhayaf. o achaO2f diwhyllyaO2 y dayar yny deu amfer hynny. Sef achaO2f y mae. na6uet dydyeu gan pop tymho2. rac kyfreith yn vn dydyau2c.

Two seasons shall law be closed for land, and two it shall be open. From the ninth day of the calends
of winter shall law be open for land until the ninth day of February. From the ninth day of February shall law be closed until the ninth day of May. From the ninth day of May law shall be open until the ninth day after August. From the ninth day after August law shall be closed until the ninth day after the calends of winter. The reason why law is closed in spring and autumn is because the soil is cultivated in those two seasons. The reason why every season has ninth-days is lest law should be for one day.

W 91 a 9-16 (inter deisyfyt et Na 38 a 2). See p. 115 for text; also Anc. Laws I. 556.

For a suit from the same cantrev, three days to give an answer, and three to give surety, and three to do justice in respect to the claim demanded. In the adjoining cantrev, five days to give an answer, and five to give surety, and five to do justice. In the third cantrev, nine days to give an answer, and nine to give surety, and nine to do justice (cf. X 217 b 3-4 on p. 307 infra).

W 91 a 20-92 a 2 (inter ed. et Pop V 38 a 7). Anc. Laws I. 486, 586, 794; II. 96, 56c. See pp. 115-16 for text, and add to it the following:—

neb. Kyneuætw alad kyfreith ac ýna ný chetwir.

Whoever shall pay land for galanas, let him pay geld for it to the lord, for the land is to be free to him to whom it shall be paid. Three herbs are to grow in that land: clover, vetches, and thistles. And the worth of a cow from that land is no more than its length when she may be pasturing.

Two persons whose worth the king is not to demand, although they shall be killed in his gwlad: the bondman of another person, for a person has possession of
his bondman as of his animal; and the person who shall be found walking during the night in the king’s chamber, without fire, without candle, whose galanas, although the king’s servants slay him, is not to be demanded. A judge ought to listen fully, and retain in memory, and learn intently, and speak gently, and judge mercifully. [There is] a custom which follows law and is therefore upheld. [There is] a custom which precedes law and is therefore, when it has regal authority, upheld. [There is] a custom which precedes law, yet of doubtful event, and therefore no one enforces it. [There is] a custom which destroys law, and therefore is not to be kept. (Cf. X 217 a 3-5; and 218 b 6-9.)

W 92 a 14–92 b 10 (post llôgyr V 38 b 3).¹


A chest is worth eight legal pence. A tub made

¹ W 92 a 14–93 a 15 lies between V 38 b 3 and 4.
of staves is worth four legal pence. A hair rope is worth one legal penny. An elm-bark rope is worth a curt penny. A bucket and a trough are each worth a legal penny. A lacquered saddle is worth twenty-four [pence]. A saddle of the colour of the wood is worth twelve pence. The nest of a falcon is four legal pence in value. A wooden basin is worth a curt penny. The leash of a beagle is worth eight legal pence. The collar of a king's greyhound is worth eight legal pence. The collar of a breyr's greyhound is worth four legal pence. The leash of a king's greyhound is worth four legal pence in value. The leash of a breyr's greyhound is two legal pence in value. A smith's tools are worth six score [pence]. A baking girdle is worth eight legal pence.


Gre gŷfreithaöl dec cassec adeugeînt. Pâeid warthec gŷfreithaöl. pedeir bu ar hugeînt.


W 92 b 18–93 a 3.

Kŷfreith yô y pâiodaŵ tir kŷchwynnu ampâiodaŵ tir oe werefgûn. Ac nŷ chŷwhûn ampâiodaŵ tir pâiodaŵ oe werefgûn. Trî argae teruyn yûfûd bâeînt. apâiodolder. achŷgwarchadô. nŷ dyfûl dûn auo if ŵ ûreînt noí reî hûnnû. teruynu arnunt. (Anc. Laws I. 774.)

It is the law that a proprietor of land should oust a non-proprietor of land from his occupancy, and that a non-proprietor of land should not oust a proprietor from his occupancy. There are three stays of boundary: status, and proprietorship, and prior conservancy; no person who is of lower status than those is tomeer them. (Cf. U 53 b 6–7.)
W 93 a 10–15 (post V 26 a 9; ante V 38 b 4).
Anc. Laws I. 556.

Oet arwaffaf o wlat arall neu am dduýr ma62 neu am lan6 pýthefnof. ac nýt m6y. Oet arwaffaf yn vn gýmh6t neu yn vn cantref tri dieu. Os y6n arglôydâeth arall y6n agof na6 nieu Ac ný dôdir terûyn ar dû6 ful nac ar ðu6 llun.

The time for an arwaesav from another gwlad or on account of great water or on account of a tide: a fort-night and no more. The time for an arwaesav in the same cymwd or in the same cantre: three days. If in another lordship, contiguous: nine days, without fixing the limit on a Sunday or Monday. (Cf. X 217 a 16–20 on p. 307.)

W 93 b 7–11 (post V 36 b 10; ante Arglôyd V 36 b 16).

Or dygôyd mechn6 ar uab d66f y tat. ago6uot ydiwat ygôfsreith adôweit na watta neb o genedyl y uam gût ac ef am6n kenedyl ytat achenedyt mam ytat.

If suretyship falls on a son for his father and there be need to deny it, the law declares that none of his mother’s kindred denies with him but only his father’s kindred and the kindred of his father’s mother.

W 93 b 20–94 a 7 (post V 38 b 25).

hugeint atal. ýchigweín dóy geinhaoc kŷfreith atal.

A king’s cauldron is worth a pound; its flesh-fork is worth twenty-four [pence]. A king’s boiler is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr’s cauldron is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr’s boiler is worth thirty [pence]; its flesh-fork is worth four legal pence. A taeog’s boiler is worth thirty [pence]; its flesh-fork is worth two legal pence. (Also X 179 b 15–19 on p. 304.)


Tri chŷffro dial ýfŷyd yr vn ýô diafpedeín karesfein. Eïl ýô guelet elo1 eu kar ýn mûnet yr llan. Trŷydýd ýô guelet bed eu car ýný vûnwent ýn newŷd heb ýmdûusûn.

There are three incitements to revenge; one is the shrieking of female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative fresh in the church-yard without having reparation. (Also X 211 b 17–20 on p. 306; and U 55 a.)


Ar ëlyfuyr hvwnn herwyd mûrgenev. aechy-uanerth ymab y digoned.

And this book was completed according to Mor-genev and Cyvanerth his son. (Cf. W 34 b 4–6 and U 1 b on pp. 291, 309.)

Kannwlyd ageiff y tir yn ryd. a march y gan ybrænhín, agwedill ycanhwyllf y ll A ran oaryan y gweftvaeu.

The candlebearer has his land free, and a horse from the king, and the remains of all the candles, and a share of the gwestva silver. (Also U 15 b 18.)

X 179 b 15-19 (inter hînes et Myny V 12 a 19).


A king’s cauldron is worth a pound. Twenty-four [pence] is the worth of its flesh-fork. Sixty [pence] is the worth of a king’s boiler; four pence its flesh-fork. Thirty [pence] is the worth of a taeog’s boiler; two pence is the worth of its flesh-fork. (Also W 93 b 20-94 a 7 on p. 302.)

X 180 a 5-6 (in lieu of tri chanu V 15 b 4). Anc. Laws I. 678.

teîr awdyl o gamlan

three odes concerning Camlan. (Cf. U 19 a on p. 310).

X 181 a 17-181 b 3 (post ehunan V 16 b 20; ante Ywen W 85 b 8). Anc. Laws I. 678.

Pob penkerd adyly caffael telyn ygan y brenhín Pob disgybyld adyly yenill ae benkerd ytraeyanv. Aphan el y disgybyld ywrthaw y penkerd adyly rodí telyn idaw. Pwybynnac
LEADING ADDITIONS TO PRINTED TEXT

abynho dim ymarchnad. Ny dyly geislyaw gwarant idaw

Every chief of song is to have a harp from the king. Every pupil is to enjoy his gain, and his chief of song a third of it; and when the pupil leaves him, the chief of song is to give him a harp. Whoever shall buy anything in a market is not to seek a warrant for himself.


X 205 a 11–12 (inter W 83 a 12 et 13).

Argyfurew gwreic yw y gwathawl.
The argyvreu of a woman are her gwaddol.


Yneb adiwatto y vod wrth anreith. Roddet lw deng wyr adeugein.

Whoever shall deny being at a spoil, let him give the oaths of fifty men. (Also U 23 a on p. 311.)

X 207 b 3–12 (post W 103 a 17; ante O W 80 a 10). Anc. Laws II. 8; I. 570 572.

Teir gosgoed baenhinaol yfyd. Gosgoed baen-

EVANS

There are three kingly retinues: the retinue of a king, and a bishop, and an abbot; for each of them is entitled to a privileged court. Thirty [pence] is the worth of a working horse or a working mare. Whosoever shall deny killing a horse or taking it stealthily, let him give the oaths of twelve men. Whosoever shall sell a horse or mare, is to be answerable three dewfalls for the staggers, and three moons for the strangles, and a year for the farcy; and dilyşrwydd till death.

X 211 b 17–20 (*post* gentih V 43 a 2; *ante* O 43 a 20). Anc. Laws I. 778.

Tŷ chyffro dial ynt. vn ohonunt diaspedein y caresffev. Eil yw gweled gelox eu car yn myned yr llan. Tŷydyt yw gweled bed ev car heb ymdîwyr.

There are three incitements to revenge; one of them, the shrieking of the female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative without enjoying satisfaction. (Also W 99 b 3–7 on p. 303; and U 55 a.)

Ac eisfyoel yr gwerth. agobyr. y llygriR pob vn ohonunt. Pedwar anghyvarch gwr yw y varch. ae aruev. ae wynebwerth. a thwng ydir.

And yet for a price and a reward each of them is corrupted. The four peculiars of a man are his horse, and his arms, and his wynebwerth, and the twinc of his land.


The time for an arwaesav in a border gwlad or on account of much water or on account of the tide: a fortnight. There is no limit on a Sunday. A mab aillt who has a maenor, if there be a church on the land, is to have the same galanas as the propositus (maer). (Cf. W 93 a 10–15 on p. 302.)


En yn gantref oed tri diev y rodi gwir.

In one cantrev there is a period of three days to do justice. (Cf. W 91 a 9–16 on p. 299 supra.)

Tri chyfwrch dirgel adly ybænhin ygaffael heb y brawdwr ygyd ae effeiryad. ae wreic. ay uedic.

Three private intercourses which the king is to have without the judge: with his priest, and his wife, and his physician.

X 218 a 18–218 b 4 (post blöydyn V 38 a 14; ante Tri W 104 a 9). Anc. Laws I. 762.

Trj lle yran kypsum. vn ohonunt y da a dyccer o anghyspam ygypsum. Eil yw Rwng byw amarylw. T2ydyty yw. Obyd amyrswl am dev teruyn athyngv O baub yteruyn. auo yrwng y dev ymrwsl. aennir in deuanner.

Three places where law shares: one of them, the chattels transferred from illegality to legality; the second is, between living and dead; the third is, if there be contention as to two meers and all swear, the meer between the two disputants is divided equally. (Cf. U 47 b and 48 a on p. 318; also V 22 a 1–6.)


Trj edyn ar dyr dyn arall. heb ganyad. eryr. agaran. achigfuran Pwybynnac ac ev lladho. taled dec Ædevgein yberchennawc ytir.

Three birds on another person's land without permission, [viz.] eagle, and crane, and raven. Whoever
kills them, let him pay fifty [pence] to the owner of the land.¹

X 219 a ii–i4 (post oll V 38 a 22; ante Un V 38 b ii). Anc. Laws I. 690.

Pwybynnac a roddo tan nev adzwawho hayarn. yny losgo yty. Dev hanner vyd ar y nep aroddo y tan ac ay llosgo.

Whoever gives fire or strikes iron so that the house is burnt, the two parts fall equally on the one who gives the fire and [on the one] who burns [the house]. (Cf. W 85 a 13–15 on p. 103.)

X 222 a 8–22 (post gic W 82 b 20) is an addition by a later hand to the text. It is equivalent roughly to V 19 a 24–20 a 4, but nearer the form of U. Anc. Laws I. 696, 698, 700.

§ 3. Peniarth MS. 37.²


Ar llyuyr hwn herwyd Morgeneu a Chyfnerth y uab adigonet. Ar gwyfr hynnny oed oreu yn eu hamser ar cof a chyfreitheu.

And this Book was completed according to Morgeneu and his son Cyvnerth. And these men were the best in their time for record and laws. (Cf. W 34 b 4–6; X 165 b 9–11, on pp. 291, 303 supra.)


¹ This triad is quite distinct from V 44 b 25–45 a 4, which is found in U, W, and X. Anc. Laws I. 778.

² Where the lines of the various folios of this MS. are not given, the passage is taken from Owen’s Anc. Laws, vol. I, the punctuation and the letters r, s, w, &c., being in modern style.


kerd o Camlan a hynny
A song concerning Camlan and that (Cf. X 180 a 5-6 on p. 304.)


Offer gof Chweugeint atal. Geuel o;d. kethraol troud. pedir. k. k'. atal pob un o honunt. y confillt kymeint atal ar pedwar hynny. myrthol damdog a uyd ymdanaö.

A smith’s tools are six score [pence] in value. Pincers, mallet, borer, vice, are each of them four legal pence in value. The anvil is as much as those four in value. A hammer is to be appraised.


U 22 a 5-18 (inter V 18 b 5 et 6). Anc. Laws I. 688, 690.

Ac o2 llwfc dyn yny tan honnö try wyr hefyt o honunt yn diofredasö megysf y rei uchot. Nyt a galanas yn ol tan Namyn yg gweithret y neb alofgö ac ef. Or llwfc ty ymyön trefgoöd o wall tan: y perchennasö adly talu ty o bob parth idaö o2 llósfant gantaö Ac o2 trydyd ty allan tan gwyllt uyd Or kynneu dyn tan y myön ty dyn arall. Talet y ty y perchennasö o2 llwfc. Tan a adaöho dyn ymyön odyn Ef adly bot drostaö

And if a person be burned in that fire, three men
of them likewise under vows like those before. Galanas does not attend fire, only in the act of him who shall burn therewith. If a house be burned within a trevgordd from negligence, the owner is to pay for a house on each side of him, if they be burned by his means; and from the third house onward, it is deemed an uncontrollable fire. If a person kindle fire in another person’s house, let him pay for the house to the owner if it be burned. A person is to be answerable for a fire which he shall leave in a kiln.


Yneb adiwatto anreithaw arall, rodet y kyffelyp iddaw.

Whoever shall deny spoiling another, let him give to him the like [i.e. the oaths of fifty men]. (Also X 205 b 7-8 on p. 305.)


Nyt a galanas yn ol teuluolyaeth.

Galanas does not follow domesticity.


Kymeint yw gwerth aelodeu ytayawc o kyfreith agwerth aelodeu y brenhin herwyd gwerth. Galanas hagen asarhaet pawb herwyd y ureint y telir pan torher y aelawt.

The worth of the taeog’s limbs, by law, is as much as the worth of the king’s limbs according to worth. The galanas and sarhâd however of every one are paid according to his status when a limb shall be broken.

1 Cf. pp. 103, 247.

Yneb adiwatto llad caeth rodet lw pedwar gwyrr arugeint, ac eu hanher yn wyr not.

Whoever shall deny killing a bondman, let him give the oaths of twenty-four men, the half of them being nod-men.

U 28 b 3-5 (post werth W 85 b 1; ante V 38 a 13). Anc. Laws I. 702.

Gwerth go\u02da\u02ba

Gwerth go\u02da\u02ba un u\u0161e\u0161nt ar neb yd aeth drosta\u02ba \u0161c y u\u0161f\u0161y am dyn a \u0161yf\u0161ler dros arall.

The worth of a gorvodog.

The worth of a gorvodog is that he is of the same status as the one for whom he is bound; and so also with regard to a person pledged for another. (Cf. V 38 a 10-12.)

U 28 b 7-9 (post bl\u0161ydyn V 38 a 14; ante Or V 29 a 3). Anc. Laws I. 704.

Un dyn y telir .k. paladyr ida\u02ba \u0161c nys tal ef y neb y wre\u0161c awnel lla\u00fbrudyaeth.

One person to whom a spear penny is paid and who pays to no one: the woman who shall commit murder.

U 29 a 15-16 (inter honunt et R\u00foni V 29 b 2). Anc. Laws I. 704.

M\u00f6ng March pedeir .k.k'. atal.

The mane of a horse is four legal pence in value.

Trayanwerth ar bob anyueil yw y teithi o rei ny bo aruer y dynyon yuet eu llaeth.

The third of the worth of every animal of which it is not customary for people to drink their milk is its teithi.

U 33 a (inter vyd et Jar V 32 a 8). Anc. Laws I. 718.

Gwerth hwyat. Gwerth hwyat keinawc kyfreith.

The Worth of a Duck. The worth of a duck is one legal penny.


The shock-dog of a king or queen is a pound in value. The shock-dog of a breyr is six score [pence] in value. The shock-dog of an aillt is four pence in value.


A pig when it shall first turn up the dung with its snout is under the same law as its mother. Of the lawful herd of the swine, at what time soever they be found damaging hay land, four legal pence are paid for them. Any one who shall find swine doing damage in his wood, let him kill one of them every time he shall find them unto the last, excepting the three special animals. Those three are, the principal of the swine, and the herd boar, and the sow for [the gwestva].


U 40 b 3-16 (ante V 38 b 13). Anc. Laws I. 744.

Whoever shall break the foot of an animal belonging to another person, or its thigh, or shall inflict a wound which shall cause ailment to it, and the animal be clean so that its flesh may be eaten; he is to take it to himself and apply remedies until it shall be well; and, if it die, let him pay the worth of it. Whoever shall hire or engage an animal either to carry a load or to plough; unless it be used unlawfully it is not to be paid for although it lose its life. If an animal bite
a person, the bitten person has the animal which bit him; or let the owner of the animal pay the sarhâd of the person and the worth of his blood.

U 42 a 5-10 (post 1a6n W 79 b 18; ante 82 a 12). Anc. Laws I. 748.

Gwreic atreisfer Ony bybyd pôy ae treislo Ny thal amobyr Canyl ketwis y bîen. Hî rac treis y byd colloedic ynteu oe amobyr. Æc o damheuîr y wreic am hynny. Rodet y Hî no byyr pôy ae treisloys ae ry treislað mal kynt.

A woman who shall be violated, if she know not who has violated her, is not to pay amobr; since the king preserved her not from violation, he loses her amobr; and if the woman be doubted in that respect, let her give her oath that she knows not who violated her, and that she was violated as aforesaid.

U 42 b 1-3 (post geilleu W 82 a 21; ante Ony 80 a 5). Anc. Laws I. 750.

Os dûy wraged y bydant. Rodet yneill geill y hon ar Hâll yr Hâll o2 byd gantunt eill dûy.

If there be two women, let one testicle be given to one, and the other to the other, if he be connected with them both.


Dadanhud yô eredic o dyn y tir ardysser y dat kyn noc ef, yny pedwarydyn y da dyn yn priðodâñ y dat Æe hendat Æe òhendat ac ehun yn pedweryd. Gwedy yd del ef yn priðodâñ Ny diffyd y priðolder hyt ynaðuet Ò bydant hûyn-
teu heb eu dylyet hyt ynašuet dyn. Hônno yn mynet o priodað yn ampriodað. Yna ydyly hônno dodi diaspat uoch aduan. Ac y dyly ynteu caffel kynnoys. Sef yô hynny kymeínt ar goð myyhað y warchadô. Achet galvo am diaspat uoch Aduan o2 nasuet dyn allan Ny werendewir. Or diuernir gwelygoð o tir a bot rei yg gozwlat ac nat arhoer am k'. Hôy adylyant .k' pæn defhont. Os hôynteu Ny ouynant .k'. pan defhont hyt yn oet un dyd ablôydynt Cayedic uyd udunt .k'. o hynny allan.

A dadannudd is the tilling by a person of land tilled by his father before him. In the fourth degree a person becomes a proprietor; his father, and his grandfather, and his great-grandfather, and himself fourth. After he becomes a proprietor, his proprietorship does not become extinguished until the ninth. If they be without their right unto the ninth person, such becoming a non-proprietor from being a proprietor, then it is incumbent on that person to utter a cry over the lost spot, and he ought to obtain admission, that is, as much as the man, who is greatest as to his conservancy; and should any one beyond the ninth person call for a cry over the lost spot, he is not listened to. If a gwelygordd be adjudged to lose land, and some be in a border gwlad and they be not awaited for law, they are entitled to law when they come. If they themselves do not demand law when they come, to the end of a year and a day, law is closed against them thenceforward.


Pôybynhac a dechreuho ymhaðl am tir âr
amdiffynnor yn parašt y ateb. Ac ody na teu yr haolson agwallocau y haol hyt yn oet un dyd abllowyd y kyt dechreuol hol yr haol gwedy hynny Ny cheiff dim Canys haol tra bllowyd yv.  

Whoever shall commence a suit for land, the defendant being ready to answer, and afterwards the claimant be silent and allow his claim to drop till the end of a year and a day; although he should begin proceeding after that, he has nothing, for it is a claim beyond a year.


Os nawuet dyd mei y dechreu holi a gohir am uarn o dyd y gilyd hyt aöst. Ny cheiff barn hyt nawuet dyd racuyr Canys tymho2 cayet yv y kynhayafr. Os nawuetdyd racuyr y dechreu holi a gohir am uarn o dyd y gilyd tröy y gayaf tymo2 cayet yv y gwanhöyn yn gyffelyb yr kynhayafr Canys dideruyfç y dylyir heu allyfnu y gwanhöyn Adöyn yr yr y myön y kynhayafr.

If on the ninth day of May he commence proceedings, and delay obtaining judgment from day to day until August, he shall not obtain judgment until the ninth day of December, because a closed season is the harvest. If on the ninth day of December he commence proceedings, and delay obtaining judgment from day to day through the winter, a closed season is the spring like the harvest, because sowing and harrowing are to suffer no interruption in spring, nor bringing in the corn in harvest.

U 45 a 15-18 (post g6ys V 23 b 21 ante Ky 24 a 3). Anc. Laws I. 758.
Aghenyon kyfreithaöl y omed gwys. PIffdω o uo̱ hyt uynyd heb ryt heb pont arnaô. Achar-char. Achleuýt gorweidyaôc.

Lawful excuses for neglecting a summons: flood-water from sea to mountain without a ford without a bridge thereon; imprisonment; and bedridden disease.


Tir kyt kyny bo Namyn un oe etiuedyon heb diffoddî: Ef adyly caffel côbyl oô tir. Gwedy ranher hagen y brenhîn auyd etfued yr neb adiffodo.

Although there be only one inheritor of joint land with unextinguished title, he is to have the whole of the land. After it is shared, however, the king is to be heir to him who is extinguished.

U 47 b (post kynwarchadô V 22 a 1). Anc. Laws I. 762.

Tri lle y rann kyfreith: un ohonunt, or tyf kynhen rwg dwy tref am tir a theruyn ac wynteu yn un ureint, gwyrua brenhin bieu teruynu hwnnw os medrant; or byd pedrus dyledgedygon y tir, pawb bieu tygu y teruyn; odyna rannent yn deuhanher rwg y dwy tref y hamrysson. Ket teruyno tref ar arall, ny dyly dwyn randir y wrthi. Hanher punt a daw yr brenhin pan teruynher, a phedeir ar ugeint a daw yr brawdwr. Eîl yw rwg gwr a gwreic pan uo marw y lleill. Trydyd yw pan dyker anyueil or lle ny aller y caffel wrth kyfreith, nyt amgen, o aghyfreith y kyureith.
Three places where law shares: one of them is, if contention arise between two trevs as to land and boundary, they being of equal status, it is for a king's gwrdas to determine it, if they are able; if the proprietors of the land be doubtful, every one must swear as to his boundary; afterwards let them share equally between the two trevs their object of contention. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed, and twenty-four [pence] comes to the judge. The second is between a husband and wife when one party shall die. The third is when an animal shall be taken from the place where it cannot be had by law, to wit, from an illegal state to a legal state. (Cf. V 22 a 1-10; and X 218 a 18-218 b 4 on pp. 47, 308, supra.)


k'. kyueirreu. Kyueir gayuar. Dóy .k. k'. atal Kyueir gwanhôyna6l .k. k'. atal.

Law of co-arations. Co-oration of winter tilth is two legal pence in value. A spring co-oration is a legal penny in value.


Póybynhac agynha6llo tir dan deu arglôyd Talet ebediw obob un o honunt.

Whoever shall hold land under two lords, let him pay ebediw to each of them.


Gouodref uyd y tryded o bob tref. Nyt .k'.
bot Namyn tri thayaše ym pob un o'r dŷ y tref ereill. Ac o'r randired hynny Ny el(.)ir amí
nogeu tir.

A gorvodtrev is the third of every trev. It is not lawful that there should be more than three taeogs
in each of the two other trevs; and from those rhandir 
land borderers are not called (?)

U 52 b 3–18 (*post ydylýet W 104 a 2; ante Croes-

Tygu tir.

Ny dyly tōng ar tir dyŷ ful Na dyŷ llun Dyŷ
ful dyd ywediao. Dyŷ llun dyd y lauuryab
y keissabo creireu adefneu y tyngu y tir. Pêy-
bynhac aladho y uraôt am na raun tref tat ac ef
y llofrud honno Ny dyly kenedyl talu galanas
gyt ac ef. Namyn ef adyly talu galanas eu
kar udunt hōy abít colle byth o tref y dat

lle dyly keitweit.

Llyma y lleoedd y dyly keitweit uot: yn gyntaf
y cadô tir adyar gan dyn Ein yô cadô kyn coll.
Trydyd yô cadô gein a meithrin. Pedweryd yô
cadô gwefti. Pymhet yô cadô breint. Chwechet
yô cadô alltud gan dyn.

Swearing as to land.

There is to be no swearing as to land on a Sunday
nor on a Monday. Sunday is a day for praying;
Monday is a day for labouring to procure relics, and
essentials for swearing to land. Whoever shall kill
his brother because he will not share father's trev
with him, for such homicide kindred should not pay
galanas with him; but he is to pay the galanas of their
kinsman to them; and let him forfeit for ever his father's trev.

Where guardians are required.

Here are the places where guardians are to be. In the first place, to guard land and soil for a person. The second is, to guard before loss. The third is, to guard birth and rearing. The fourth is, to guard a guest. The fifth is, to guard status. The sixth is, to guard an alltud for a person.

U 53 a 3–7 (post atal V 26 a 16; ante Gwyys V i4 a i). Anc. Laws I. 774.

Ny dyly neb dodí dia spat eg wan onyt y neb aomeder yn ñys y arglwyd Neu yny dadleu k'. am tref y dat. Neu ynaóuet dyn rac diffodi priodolder.

No one is to utter a cry of distress, but one refused law in the court of his lord or in the law pleadings, for his father's trev; or the ninth person, lest proprietorship be extinguished.


Three removals of kin without return: a doubted son after he shall have been once rejected by a kindred; and a man who after he shall have been once ejected.
from land and soil is not to obtain land afterwards; and a woman who after she shall have been once expelled lawfully from her bed is never to return to that bed again according to law.


U 56 a (post alanaf W 105 a 9; ante TrI V 44 b 21). Anc. Laws I. 780.

Tri dyn yssyd ryd udunt kerdet ford a dieithyr ford: effeirat y ouwy claf ygyt ae gennat; eil yw, righyll yn negesseu y arglwyd; trydyd yw, medyc gyta chennat y claf.

There are three persons who are free to travel the road and out of the road: a priest to visit the sick along with his messenger; the second is an apparitor on his lord’s commission; the third is a physician along with the messenger of the sick.

U 61 a to the end. The sixteen folios with which this manuscript ends form no part of the Book of Cyvnerth, but are copied from the Book of Gwynedd as represented by A, E and G. They will be found printed with tentative translation by myself in Vol. XVII of Y Cymmrodor. See also Anc. Laws II. 2–36, 40, 46. Two more folios are added in a much later and running hand.

II. LEADING OMISSIONS FROM THE PRINTED TEXT.

W omits: V 17 a 21–18 a 21; 21 b 2; 10–16; 22 a 13–22 b 12; 23 a 6–23 b 1; 14–15; 24 a 11–15; 22–25 b 10; 26 a 9–12; 14–24; 33 a 23–25; 35 b 1–11; 37 a 6–8; 38 a 3–5; 10–12; 14–20; 38 b 13–19; 39 a 6–40 a 26; 44 b 8–10.
X omits: V 2 a 18-23; 3 b 22-24; 7 a 5-10; 12-13; 10 a 10-21; 16 b 21-24; 17 a 21-18 a 21; 19 a 24-20 a 7; 20 a 4-7; 2 a 18-22; 21 b 2; 21 b 10-16; 22 a 13-22 b 12; 23 a 6-23 b 1; 23 b 14-15; 24 a 3-6; 11-15; 22-25 b 10; 26 a 3-24; 26 b 11-27 a 9; W 65 b 21-66 a 1; V 29 b 24-30 a 2; 30 b 21-31 a 4; 31 b 13-15; 20-24; 32 a 19-21; 32 a 25-33 a 4; 33 a 23-25; 35 a 5-7; 9-11; 18-19; 35 b 1-11; 36 a 12-13; 20-24; 36 b 9-37 a 17; W 82 a 21-82 b 5; 83 a 15-19; 83 b (margin); 83 b 20-84 a 15; 85 a 18-85 b 7; 87 b 4-8; 88 a 3-5; 89 a 20-89 b 4; 7-90 b 10; 90 b 13-91 a 3; 9-16; V 38 a 3-5; 10-12; 14-20; 23-38 b 8; 11-39 a 11; 14-40 a 26; 41 a 17-41 b 2; 44 b 8-10; 44 a 17-44 b 8; 45 a 10-12; 45 b 22-25; W 102 b 20-103 a 14; 103 b 2-3; 104 a 16-20; 104 b 9-105 a 10; 105 a 13-107 a 9.

U omits: V 3 a 21-22; W 38 a 11-13; 18-21; 38 b 7-9; 20-39 a 3; 5-6; 10-12; 39 b 16-18; V 6 a 8-11; 22-25; 6 b 10-33; 15-16; 7 a 5-10; 7 b 4-6; 12-19; 21-23; 8 a 13-17; 8 b 12-19; 24-9 a 3; 4-5; 14-19; 20-21; 9 b 1-2; 10 a 10-21; 12 a 11-21; 25-12 b 1; 13 a 9-12; 19-13 b 2; 4-7; 9-11; 19-22; 14 a 1-5; 8; 11; 14-20; 14 b 5-8; 16-18; 21; 23-25; 15 a 11-14; 18-20; 22-23; 16 b 8-13; 21-24; 17 a 21-18 a 21; 18 b 19-19 a 23; 19 b 11-16; 20 a 4-7; 21 b 2-5; 10-14; 16-18; 22 a 10-12; 14-22 b 7; 23 a 4-6; 13-23 b 1; 14-15; 21-23; 24 a 15-18; 24 b 6-25 b 10; 26 a 3-8; 12-14; 27 a 15-17; 24-27 b 14; W 65 a 8-65 b 17; 66 a 1-V 29 a 2; 29 b 24-30 a 2; 15-21; 30 b 21-31 a 4; 15-31 b 111; 13-15; 22-24; W 69 b 20-21;

1 In lieu of V 31 a 15-31 b 11, U has the following rubric (31 a 11) un werth Ac un dyrchauel y6 ych Abu(6ch ei)thyr (eu teithi). Of the same worth and the same augmentation are an ox and a cow, except their teithi (cf. Anc. Laws I. 712).

V 2
V 32 a 19-24; 32 b 1-33 a 4; 33 b 13-16; 34 a 2-4; 34 b 15-16; 35 a 4-37 a 17; 37 b 25-W 79 b 10; 19-80 a 5; 7-10; 15-19; 80 b 5-7; 10-82 a 11; 21-82 b 1; 5-83 a 9; 13-20; 83 b 6-13; 83 b (margin); 20-84 a 15; 84 b 12-18; 85 a 2-4; 18-21; 85 b 1-7; 18-86 a 5; 14-16; 87 a 11-20; 87 b 6-20; 88 b 12-18; 21-89 a 14; 20-89 b 4; 7-14; 18-V 38 a 9; 14-38 b 8; 11-12; 20-40 a 26; 41 a 17-41 b 5; 42 a 7-15; 24-42 b 13; 43 a 7-44 a 5; 44 b 8-10; 17-21; 45 a 4-9; 19-25; 45 b 19-25; W 102 b 20; 103 a 1-2; 14-17; 103 b 2-104 a 2; 7-11; 104 b 4-21; 105 a 9-10; 13-105 b 9; 13-16; 18-107 a 9.
agweddi, dowry. The word 'seems to mean all that the dy-weddi (the betrothed woman) brings with her to the husband'. In the text, however, it is normally limited to a pecuniary sum, varying according to the status of the bride's father, which is handed over with the bride to the bridegroom on the occasion of the marriage. It remains, however, the wife's property, to be restored or forfeited, as the case may be, in certain events. The agweddi is also paid in case of rape.

alltud, foreigner. The word 'is equivalent to Anglo-Saxon el-th€od'. In the Latin texts of the laws, it is represented by exiles, which may explain the treatment of Hengist and Horsa as exiles from Germany in the Welsh versions of the fable of the Saxon conquest. The status of every alltud in Cymru was fixed by law, as he had his own galanas and sarhad. He could give no evidence, however, against a Cymro, and some lord had to be in some way responsible for him, which lord might be a king, breyr, or a taeog. His galanas and sarhad were according to the status of this lord. It appears from the text that his descendants could be incorporated into the Cymric kindreds (p. 62).

amobr, a maiden fee, payable to her lord, when she married or had connexion with a man. Normally the amobr was paid by her father, who, however, had no need to pay should the daughter go away clandestinely without consent of kindred. See gobr merch.

arddelw, a vouchee of various kinds in defence. The term is only used in one passage in the present text.

arglwydd, lord. This word appears to be used as a general term for a superior of any kind, from arglwydd Dinevwr, the Lord of Dinevwr, to arglwydd caeth, the lord of a bondman, and even arglwydd ei, the lord of a dog. In reading the earlier and more reliable texts of the laws, one must carefully avoid

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1 The Welsh People, 211, note 3.  
2 Ibid., 191, note 1.
limiting its application to 'the superior chief of a district'. In such a phrase as *bradwr arglwydd*, for example, the *arglwydd* would vary according to the status of the *bradwr* (traitor). Given that the latter was one of the officers of the Court of Dinevwr, the *arglwydd* no doubt would be the powerful territorial chief known in later history as King of Deheubarth. Were he on the other hand a monk or the serf of a breyr, his arglwydd would be the abbot or the breyr as the case might be.

**Argoel**, called Castell Arcoyl in the Latin Vespasian E XI, where its *prepositus* or maer is mentioned.\(^1\) Mr. Phillimore identifies it with a place called Caeth Argoel, between Derwydd and Golden Grove.\(^2\) There are two farms in the parish of Llanfihangel Aberbythych between Derwydd and Golden Grove, called Caeth-argoel uchaf and isaf. They are roughly about 2\(\frac{1}{2}\) miles from Castell Dinevwr. Mr. Phillimore suggests with a query that Argoel is a by-form of Aergol, the Welsh modification of the Latin Agricola, and refers to the fifth-century Aergol ap Tryffun, King of Dyved.

*argyvreu*, 'id est, animalia que secum a parentibus adduxit,' the animals which the wife brings with her from her *parentes* on the occasion of her marriage. Such is the explanation given in the earliest MS. extant of the laws, the Peniarth MS. 28 in Latin.\(^3\) Aneurin Owen, however, explains it as meaning 'special ornaments', and translates it into Latin as 'paraphernalia', following herein apparently the late definition given in the so-called 'Triads of Dywynwal Moelmu', which Thomas ab Ivan of Trev Bryn in Morgannwg transcribed (according to his own account) from the 'old books' of Sir Edward Mansell of Margam in 1685. According to this late definition, *argyvreu*, used here in connexion with a man, means his dress, arms, and the tools of a privileged art.\(^4\) Following Aneurin Owen, the authors of *The Welsh People*\(^5\) write that the marriage portion of a daughter 'usually included not only things of utility for a new household, but also *argyvreu* (special ornaments, paraphernalia)'.

*arwasav*, warranty, guarantee; 'the person, or authority, a defendant avouches to be the guarantee of the right to property with which he is charged to be unlawfully possessed.' Aneurin Owen.\(^6\) Not in present text. See pp. 302, 307, *supra*.

**bangor**, 'the top row of wattles in a wattled fence.' It is still in use in this sense 'under the form *mangors* (with the English

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\(^1\) *Anc. Laws* II. 878.

\(^2\) *Owen's Pembrokeshire* II. 421.

\(^3\) *Anc. Laws* II. 795.


\(^5\) p. 209.

\(^6\) *Anc. Laws* II. 1110.
GLOSSARY

plural termination) at Gwynfe in Carmarthenshire, and from it is derived a verb bangori'. Mr. Phillimore also states 'that there is no evidence known to us that Bangor was in genuine Welsh a generic term for a monastery of any sort. No use of the word in this sense can be found before the comparatively late class of documents of which so many are printed in the Iolo MSS.' As a place-name Bangor 'occurs four times in Wales and sometimes, as on the Teifi and Rheidol, at places where no monasteries are known to have existed'.

The ecclesiastical signification attributed to the word is due in part to the two North Welsh Bangors (not to mention the Irish instance) being celebrated religious centres; and also perhaps to the confusion of bangor with bangeibr (meaning primarily 'high rafters' and so 'church'). The latter word appears in Peniarth MS. 28 in the following passage: 'Mabh eylll maynorauc a vo bangeibr ar e tyr eiusdem precii est et mayr.' In Vespasian E XI the same passage reads 'Mabeiilt mainorauc, id est, qui maiinair habuerit in qua eclesia sit, tantum est ejus galanas quantum prepositi.'

Blegywryd, described in the present text as the most learned clerk in the convention at the White House on the Tâv, who, with twelve laymen, was chosen to reform the laws of Cymru. It is a striking fact, however, that his name does not appear either in the North Welsh books or in the three early Latin texts published in the Ancient Laws and Institutes of Wales, Vol. II. 749-907. Blegywryd is associated with that particular class of South Welsh law books written in Welsh, to which Aneurin Owen gave the name 'Dimetian Code' in order to distinguish them from that other class which he misnamed 'Gwentian Code'. These two classes would be more correctly distinguished by the names 'Book of Blegywryd' and 'Book of Cynnerth' respectively. In the present text, however, which belongs to the latter class, and also in its fellow W, Blegywryd's name appears to have been substituted for that of Cynnerth under the influence of the 'Book of Blegywryd' more properly so called. We therefore appear to have no reference in extant MSS. either to Blegywryd or Cynnerth before the last quarter of the thirteenth century. At first he is merely described as the most learned clerk who was called yr athro Vlegeywryt, the master Blegywryd, chosen to act as a kind of secretary with the twelve most learned laymen; and it is only in the two very late

1 Y Cymmrodor XI. 83, note 3.
2 Anc. Laws II. 769, 879; and p. 307 supra (X 217 a 16-20). See also Silvan Evans's Geiriadur Cymraeg.
texts, S and Z, that his legend is found in bloom.\(^1\) In these he is specially chosen with the laymen in order to guard against their doing anything in opposition to the law of the Church or that of the Emperor, for in both of these he is a doctor.\(^2\) He is also described as archdeacon of Llandaff, and made to accompany Howel to Rome. Certain lines are quoted as having been written by him in testimony of this event. The many inaccuracies and inconsistencies however contained in this account tend to show that it is based on the fancies of a time which knew little or nothing more of him than we do to-day. Even the preface to the earliest text extant of the Book of Elegywyrd, when compared with that of the early Latin Peniarth MS. 28, is seen to be by no means free from suspicion of random theorizing.

**bonheddig**, literally, one having a pedigree. In the early Latin texts it is represented by *nobilis*. The population of old Wales was broadly divided into two classes, being a division based on lineage. Those who were held to possess lineage were the bonheddigs or *boneddigion*, i.e. gentlemen. The term, however, was naturally more applied to the generality of this class, the more noble having special names bestowed on them, such as *gwyrd* (Latin *optimates*), &c. The ordinary bonheddig, called *bonheddig canhwynol* or innate bonheddig, is defined as being a Cymro on both sides and quite free from the blood of a bondman or a stranger (*alltud*). The genuine Cymry therefore seem to have been a kind of national aristocracy, who in course of time imposed their name on the country and people of Wales, known previously in the Latinity of the 'Dark Age' by the names Britannia and Brittones respectively.

**bragod**, a liquor, said to be made of the wort of ale and mead fermented together; in English, *braggot*.

**breyr**, a noble, representing a higher grade of the bonheddig or gentle class. According to Aneurin Owen's Index, this word is never used in the North Welsh books, where its equivalent *uchelwyr* (*lit.* a high man) is the term employed. In the early Latin texts it is represented by *optimas*, as bonheddig is by *nobilis*. See *gwrd*.

**briduw**, a solemn asservation, apparently over the altar, in which God is taken as witness. The term seems to be simply *bri Duv*, dignity of God.

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\(^1\) S = Brit. Mus. Addl. MS. 22,356, of the late fifteenth century.  
Z = Peniarth MS. 259 B, of the first half of the sixteenth century.  

\(^2\) MS. E, however, a faithful copy of A, the earliest MS. extant of the laws in Welsh, quotes a specific case where the law of Howel is contrary to that of the Church. *Anc. Laws* I. 178.
Buallt, an ancient Welsh gwlad or patria, now represented by the Hundred of Builth in the county of Breconshire. Buallt, however, was quite distinct from Brycheiniog. Buallt and the adjoining patria of Gwrtheyrnion were ruled over by Pascent, son of Vortigern, in the fifth century, these two gwlads having been bestowed on him by Ambrosius Aurelianus. The line of Pascent continued to rule after him for centuries, its representative in the time of the author of his genealogy in the Historia Brittonum being Fernmail. It is a striking fact that Buallt and Gwrtheyrnion go together in the present text. See Cyrchell and Deheubarth.

camlwrw, a fine, sometimes doubled, of three kine for various offences, paid directly to the king. In certain cases, however, a portion of the camlwrw was a perquisite of others, whilst in the case of a llan, the whole of the camlwrw appears to have been divided between the abbot and lay proprietors. See dirwy.

canghellor [Lat. cancellarius], a royal officer, appointed over a district called his canghellorship, with special jurisdiction among the king's taeogs. It is carefully stated that he is not to be a pencenedl or chief of kindred, by which is probably intended that his authority is directly from the king, and does not in any way lie in his own blood origin. He is to hold the pleas of the king, and together with the maer is to keep the king's waste. It is noteworthy that our earliest MS. of the laws, Peniarth MS. 28 in Latin, differs from all subsequent texts in calling him kymellaur from a Latin original compellarius.

cantrev [lit. a hundred trevs], a hundred, the largest division of a gwlad or patria. The cantrevs varied considerably in extent; and it may be that originally they were one and all separate gwlads, as some of them certainly were. If, as is possible, trev once represented a personal entity (being an equation of the Latin tribus), cantrev at first may have stood for an organized group of kinsmen wandering over some ill-defined territory, which subsequently came to be strictly defined and to bear the name of cantrev in a territorial sense. This, however, in the case of Wales depends on the antiquity of the division, for it may be a comparatively late importation from England or the Continent. The cantrev was divided into cymwds, which were always strictly territorial divisions, marked off from one another by a well-defined boundary, such as a river or stream. The rigid definition of cantrev, comprising two cymwds, &c., as

1 Mommsen's Chronica Minora III. 192.
given in the Black Book of Chirk and its faithful transcript, was certainly never applicable to the whole of Wales.

céiniog, a penny. There are two kinds of pence referred to, viz. keinhawc kyfreith, the legal penny, and keinhawc cotta, the curt penny. The latter was a third less than the former, for a dimei (dimidium) was half a curt penny and a third of the legal penny.¹ If, as Dr. Seebohm thinks probable, the legal penny is the same as that current in England in the time of Howel Dda, viz. that of thirty-two wheat grains, the curt penny therefore being of twenty-four wheat grains, then 240 legal pence would equal the pound of the nova moneta of Charlemagne, and 240 curt pence would equal the older Roman pound, or half-mina-Italica. The mina Italica of twenty Roman ounces was twice the amount of an old Roman pound of 240 scripula of twenty-four wheat grains, which survived into Merovingian times. The keinhawc cotta therefore was the equivalent of the scripulum, which was so far a common unit in Gaul as to have earned for itself the name of denarius Gallicus.²

cesinion [plur. of cain], defined both in Peniarth MS. 28 and the Black Book of Chirk as the first draught of liquor which comes to the hall at a banquet, being a perquisite of the smith of a court.³

cowyll, a gift payable by the husband to the wife on the morning after the marriage. According to the present text it was a pecuniary sum, given apparently as a recognition of chastity, and was not to be alienated from the wife although her fault caused the husband to leave her, but should the wife fail to discuss the subject of the cowyll on the morning after her marriage it was to be the property of both and not of the wife alone. 'Cowyll' is [possibly] of the same origin as the Welsh word cawell, "a basket or creel," and to be compared with the French term corbeille de mariage.'⁴

cyvarwys, gift, perquisite. Such at least is the sense in which the word seems to be used in the present text. The phrase kyuarus neythaur is represented by munera nuptiarum in the Latin Peniarth MS. 28. Dr. Seebohm makes much of this word in his The Tribal System in Wales, but unfortunately his remarks are mainly based on the so-called Trioedd Dywnoval Moelmud, transcribed in 1685 from 'old books'. He is followed by the authors of The Welsh People (206, and especially the second note).

¹ V 36 b 21-2 on p. 88.
² Seebohm's Tribal Custom in Anglo-Saxon Law, 14, 15.
³ Anc. Laws I. 72; II. 764.
⁴ The Welsh People, 212, note.
Cymru, Cymro, Cymraes. These are the names by which Wales, a Welshman, and a Welshwoman respectively are called in Welsh to this day. Cymru is a modern spelling for the country of Wales as distinct from the people, viz. Cymry, the latter formerly representing both. The singular Cymro stands, according to Sir John Rhys, for an earlier Cumbrox or Combrox, a compatriot, as opposed to Allobrox, Welsh allfro, a foreigner. As the name seems to have been unknown among the Brittones of the Devonian peninsula or of Brittany, it could never have comprised the whole of the Brittones or Britanni of that western Britannia which was severed into two fragments by the famous Battle of Deorham in 577. Moreover, as the name Cymry is not found accepted by the whole of what is now Wales until about the twelfth century, it is certain that a long period had elapsed before such a common national name could have won its way to general acceptance. In other words, it must have been long extant in Wales before it was finally adopted as a national name in lieu of Britannia and Brittones. There was a northern 'Cymru' north-east of the Irish Sea (whence the modern name Cumberland), and it was from this quarter that Cunedda and his Sons migrated over the water to North Wales sometime about the commencement of the fifth century A.D., who occupied at first the land between the river Dee and the river Teify, and then pushed through the modern Carmarthenshire till they reached the Severn Sea. These were the Picti transmarini of the 'Roman' author of the Excidium Britanniae, being undoubtedly the ancestors of the Cymry, properly so called. The advent of these Combroges to Wales under Cunedda about the time that the last Roman soldier quitted this island in 407 is the beginning of Welsh national history. It was these who in process of time imposed their name on the land, people, and language of Wales. From the definition of Cymro in the present text, and as pointed out by the authors of The Welsh People, the term Cymry only included the men of pedigree and not the classes or persons subject to them. At first it was

1 The Welsh People, 26.
2 Only in the twelfth century it begins to be adopted as a national name in the Brut y Tywysogion, s. a. 1134 (Oxford Brut, 309).
3 p. 359, note 1; Y Cymrorod IX. 182, 183; Mommsen's Chronica Minora III. 33, 156. The Picti transmarini of the pseudo-Gildas were not necessarily the supposed 'non-Aryans' to which the term is more strictly applied, but simply invaders or immigrants from beyond the Wall.
4 117, note 1.
the dominating class alone, the free men of privileged blood, who were known by this name, those of the stock of Cunedda and his companions. The portions of Wales not occupied by them, such as the south-east, Brycheiniog, Glywysing, Gwent, &c., must still have been held by Brittones or Britanni, Scotti, and even Romani, but by the twelfth century we find the general name of Cymry (Lat. Cambria) being accepted by all.

cymwd, a division of a cantrev. A cymwd as such was intended from the first to be a strictly territorial entity, and never, as possibly in the case of a cantrev, a personal one. The present text speaks of a river as a familiar boundary between cymwds (vide p. 55). In such a case as Gwrtheyrnion we have a cymwd which appears to have been originally a gwlad, viz. the patria of the celebrated Vortigern. Perhaps, however, the original patria is here limited in area, the name being retained for a territory of lesser extent.

Cyrchell, the name of a brook, now called Crychell, which flows into another brook, called on the One Inch Ordnance Survey Map Bachell Brook, which itself flows into the Clywedog Brook, a little below Abbey Cwm Hir in Radnorshire. The Clywedog is a tributary of the leithon. Trachyrchell means ‘beyond the Cyrchell’, and inasmuch as Buallt, which is south of the Wye, is mentioned as distinct from Deheubarth, it is reasonable to suppose that the district immediately north-east of Buallt, between the Wye and the leithon, is also excluded. Moreover, as ‘beyond the Cyrchell’ is mentioned before Buallt, it is clear that the writer is situated east or north-east of the Cyrchell, so that trachyrchell would mean the district west of the Cyrchell and between it and Buallt, that is to say, the district of Gwrtheyrnion. See Deheubarth and Buallt.

dadannudd [lit. re-uncovering] of the parental hearth. A term for a peculiar suit at law for the recovery of patrimony held formerly by an ancestor of the claimant. There was a custom of covering the fire with ashes previous to retiring to rest, by which a smouldering fire was kept up; in the morning it was uncovered. In this particular suit, the suitor metaphorically claims to re-uncover the fire of his ancestor’s hearth.

daered appears to be the money paid with or in lieu of the dawnbwys or food-rents, due to the king from his taeogs. Where the Latin text Brit. Mus. Cott. Vesp. E XI, written about 1250, has ‘Judex curie debet habere partem viri de nummis dayret,’ the Peniarth MS. 28 reads ‘... de nummis qui

1 Anc. Laws II. 1113; Seebohm’s Tribal System in Wales, 82.
redduntur cum cena regis'. The latter again, under the heading De daunbwyd, includes the following section, 'Si denarii redduntur Xœm VIIIto denarii pro unoquoque dono; et unus denarius ministris, id est, yr daeredwyr ae kynnwillo', which means 'to the daered-men who shall collect it'.

dawnbwyd [dawn, gift; bwyd, fooa], food-gifts of taeogs. According to the present text, two food-gifts were due to the king from the taeogs every year, one in winter and the other in summer. The dawnbwyd is to be distinguished from the gwysta, which last was due from free men.

Deheubarth [dehau, right, south; parth, part], the south part of Wales, South Wales. It is the dexteralis pars, the right side looking east, as opposed to the sinistralis pars, the left side, that is, the north. Cunedda, who was one of the leaders of the Men of the North, Gwyr y Gogledd, who invaded the North Welsh coast from Cumberland and Southern Scotland about the beginning of the fifth century, and drove out the Scotti, is said in the Historia Brittonum to have come de parte sinistrali, that is, from the north.2 The term Deheubarth at no time stood for the whole of modern South Wales as signifying a definite patria under one king, like Gwynedd, Buallt, or Morgannwg. Deheubarth was used as a general term for that group of South Welsh patrias whose inhabitants might be described as Deheubarthwyr or Brittones dexterales or simply Dextrales,3 in contradistinction to those of Gwynedd and Powys. The Deheubarth was never a gwlad, but only a district which comprised many gwlads. It is true that both in this present text and also in the Latin Peniarth MS. 28, this general term Deheubarth is used as though for a definite patria, but (as shown under gwlad) the reason is probably this, that at the time when these recensions of the laws of Howel were written the majority of the South Welsh patrias had already fallen into Anglo-Norman hands, which may have induced the writer to use the vague or general term Deheubarth in lieu of more specific ones.4 It appears

1 Anc. Laws II. 758, 785, 821. Cf. also I. 534.
2 Mommsen's Chronica Minora III. 205. Mr. Anscombe regards Cunedag in this passage as standing for Cuneda g[uletic]. Sir John Rhŷs, however, informs me that Cuneda certainly did not originally end in a.
4 As for example in MS. D, viz. Peniarth MS. 32 of about A.D. 1380, where reference is made to Riewuc (= Dyved), Morgannwg, and Seisyllew (= Ceredigion plus Ystrad Tywi). Anc. Laws II. 50; cf. also 584.
The present text is the only other reference to Deheubarth in our present text is in the opening preface, where it is attended with considerable difficulties, for mention is made of its sixty-four cantrebs, an obviously impossible number. Indeed, the whole of this passage, wherein Howel's dominions are enumerated, is full of difficulties. The passage, which it will be convenient to quote here, is virtually the same in all the texts, with the exception of Z (Peniarth MS. 259 B of the sixteenth century). It is as follows:—'petwar cantref a thruein Deheubarth, a deunaw cantref Gwyned, a thruein tref tra Chyrchell, a thrueint tref Buellt.' According to Aneurin Owen, the MSS. U, Y, and Z place yn before Deheubarth, whilst Z changes the first a thruein into arhumain, thus reducing the sixty-four cantrebs of Deheubarth into twenty-four, a facile alteration made by a late writer, which hardly diminishes the difficulty.\(^1\) We may therefore safely treat the passage as meaning 'sixty-four cantrebs of Deheubarth, and eighteen cantrebs of Gwynedd, and sixty treys beyond the Cyrcell, and sixty treys of Buallt'.

The first point to notice is that Powys proper is clearly omitted and also the patria of Rhwng Gwy a Havren with the exception of tra Chyrchell, i.e. Gwrtseynion, which here, as since the days of Pasgen ab Gwrtseynion in the fifth century, went with Buallt. Let us note further that tra Chyrchell, beyond the Cyrcell, as referring to Gwrtseynion, must have been used by a person speaking and writing east or north-east of the brook Cyrcell, that is to say, by a person living in the patria of Rhwng Gwy a Havren or possibly in Powys proper; at any rate within that part of Wales which the writer carefully excludes as belonging to Howel's dominions. The fact that Buallt is mentioned after 'tra Chyrchell' strengthens the argument. Our present author therefore (possibly Cyvnerth ab Morgeneu) appears to be outside the Deheubarchwyr or Dextrales, and it may be that he is one of the Powysy. The next point is the number of cantrebs given to Deheubarth and to Gwynedd, sixty-four to the former and eighteen to the latter. As there were never sixty-four cantrebs in the whole of Wales, and as the highest number given to Gwynedd in the old lists is eleven, it is clear that there must be some error in the text. If we assume for a moment that the original of this passage in our preface was in Latin, the word

\(^1\) Anc. Laws I. 620.
cantref would have appeared as pagus, as in the preface of Peniarth MS. 28. Indeed, further on in this Latin text we find pagus, id est, cantref. But pagus is also made to stand for cymwd, as in the early Latin text, Harleian MS. 1796, e.g. fines pagi, i. chemut. Consequently it is possible that our cantreys may be a mistranslation of pagi, meaning cymwds, and that what is meant to be said is that Howel's dominions included sixty-four cymwds of [or in] Deheubarth and eighteen cymwds of Gwynedd [plus Gwtherynnion and Buallt or parts thereof]. Now in the three old lists of the cantreys and cymwds of Wales, there are variations in those of Gwynedd, chiefly because certain of these divisions were debatable ground between Gwynedd and Powys, and partly also owing to the errors of scribes who misread some cymwds under wrong cantreys because of the proximity of one name to another. There can be no doubt, however, that the following were universally acknowledged to be intrinsic parts of Gwynedd, namely, the six cymwds of Anglesey and the eleven cymwds of Arllechwedd, Dunoding, Meirionydd, Lleyn, and Arvon. Penllyn with its three cymwds also appears in each of the three old lists, but it is a striking fact that Penllyn with its two cymwds proper, Uwch Meloch and Is Meloch, were and are in the Diocese of St. Asaph, whilst the third cymwd, Nanconwy, was and is in that of Bangor. We may therefore fairly conclude from what evidence we have that Gwynedd comprised eighteen undisputed cymwds, viz. the seventeen enumerated above plus the cymwd of Nanconwy. And it seems as though it were to this undisputed Gwynedd that the text alludes. With regard to the sixty-four cymwds of [or in] the Deheubarth, the special reference to 'trachycheill' makes it amply clear that the patria of Rhwng Gwy a Havren is not in our author's mind to be included in that designation. There remain therefore (excluding Buallt mentioned separately) the gwladus or patrias of Ceredigion, Dyved, Ystrad Tywi, Brycheiniog, and Morgannwg with Gwent. The first four comprise fifty-two cymwds, and the last about twenty-five, exclusive of Cantrev Coch between the Wye and Gloucester.

1 Anc. Laws II. 749; and p. 1 in Introduction.
2 Ibid. II. 750.
3 Ibid. II. 895.
5 St. Asaph of course is the diocese of Powys, and Bangor that of Gwynedd. Penllyn, outside the three old lists, is generally regarded as a cymwd. Egerton Phillimore in Owen's Pembroke I. 215, III. 215, &c.
6 Adding Y Garn to the Brut list and Elved to that of Domitian.
That there was some aggression on the part of Howel against Morgannwg with Gwent is clear from the dispute between him and King Morgan mentioned in the Book of Llanddew (247-9), a Welsh translation of which precedes the Caыта Cyfarwydd list of the cymwds and cantreves of Wales.  

1 The dispute was settled by King Edgar years after Howel's death, and was concerned at that time only with the two cymwds of Ewyas and Ystrad Yw, which were regarded as parts of Gwent. It may be therefore that Howel laid claim to the whole of Gwent, and that our author includes it within that Deheubarth over which Howel's rule extended. It is very noticeable in this connexion that Howel's grandson, Einion, is described in the Brut y Tywysogion as having Brycheiniog and all his territory ravaged by the Saxons, and as having afterwards being murdered through the treachery of the nobles of Gwent, which certainly suggests his authority in the far south-east. This seems to show that the House of Howel Dda claimed some jurisdiction over Gwent. Morgannwg minus Gwent, of course, or at least some portion of it, is, in the light of the entry in the Book of Llanddew clearly exempt, so that it appears hopeful that a minute research may still reveal what exactly were the sixty-four 'pagi' of the Deheubarth which acknowledged Howel Dda as their supreme lord.  

2 It is noticeable, as already shown by Mr. Phillimore, that it is only the law books of our present class, the Book of Cyvnerth, which carefully avoid describing Howel Dda as King of all Wales (kymry oll). Our author indeed appears anxious to exclude Howel's jurisdiction from Powys, and not only from Powys proper but also from the patria of Rhwng Gwy a Havren, and the Perveddwlad or 'middle country'  

A VIII, and omitting Trevdraeth and Pebidiog (cymwd) from that of the Caыта.  

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1 Y Cymmerodor IX. 325-6.  
2 'y diffeithwyt Brecheinawc a holl gyfoeth Einawn uab Owein y gan y Sæson'; 'y llas Einawn uab Owein drwy dwyll gan uchelwyr Gwent.' Oxford Brut, pp. 262-3. In the fragmentary list of cantreves from the Liber Abbatis de Feversham (Hall's Red Book of the Exchequer II. 1896) there appears the following curious notice:—'Hombres autem de Lydeneye interfecerunt dominum sumum scilicet Ris filium Oeni filli Howelda.' As Lydney is in the Cantrev Coch (Forest of Dean), the presence of the House of Howel there goes to confirm the above argument.  

3 Gwent and Gwynllwg, according to the Caыта list, contained twelve cymwds which would complete the sixty-four required. Gwynllwg lay between the lower courses of the Usk and Rhymni.  

4 Owen's Pembrokeshire III. 220.
between the river Conway and the river Dee, which Gwynedd afterwards claimed. This apparent anxiety would certainly indicate that he was a Powysian, who, although anxious to preserve the integrity of Powys itself, yet fully recognizes Howel's work for 'Kymry benbaladyr' in inviting six men from every cymwd in Cymru to the Ty Gwyn to assist in reforming Welsh law and custom.

**dilysdod**, certainty, assurance, acquittance. In our present text it is a term for a portion of the compensation to be made to a woman by her ravisher. In the early Latin texts we have dylerwyt, the modern dilyswydd, and *ius suum* and *ius suum plenarie*, after which last Brit. Mus. Vespasian E XI in one passage adds, *id est, y diweirdep*, that is, her chastity.\(^1\) It appears as though it were a payment which guaranteed to the woman the retention of her status as a virgin or chaste woman in the sight of the law. See **gwaddol**.

**Dinevwr**, near Llandeilo fawr, in the valley of the Tywi in Carmarthenshire, where its ruins still crown the summit of a hill overshadowing the town, a distance of twelve miles from Carmarthen. 'The form Dynevor (with the accent on the first syllable) is of course a mere English barbarism; and the application of the name 'Dynevor Castle' to the residence now so called is a modernism, that mansion having been till recently called Newton in English, and Drenevoydd (still in common use in the neighbourhood) in Welsh.'\(^2\) In all the earlier South Welsh law books Dinevwr appears as a leading royal court in the Deheubarth. In the Book of Blegywyrd, Dinevwr is an *eisteddu aribennyc*, a principal seat or throne, under the King of Deheubarth, as Aberffraw under the King of Gwynedd.\(^3\) It is also mentioned by Giraldus Cambrensis in the last quarter of the twelfth century as formerly one of three principal courts in Wales, the others being Aberffraw and Shrewsbury.\(^4\) He tells us elsewhere that the principal court of South Wales was at Caerlleon at first, before it was removed to Dinevwr,\(^5\) but in both places he speaks as though Dinevwr was no longer a *principalis curia*. As he says the same, however, of Aberffraw, he is obviously thinking of that one Wales of his imagination united under Rhodri Mawr, which that king (such was the notion)

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1. Anc. Laws II. 794, 847, 859.
2. Egerton Phillimore in *Y Cymroddor* IX. 45.
4. Gerald's Itinerary through Wales I. ch. 10 'Fuerant enim antiquitus tres principales in Wallia curiae;' &c.
5. Gerald's Description of Wales I. ch. 4.

Evans
disintegrated by dividing it among his three sons who had their

principalis curiae at Aberffraw, Dinevwr, and Shrewsbury re-

spectively. This we may dismiss at once as being the very reverse

of the course of Welsh history. Every patria or gwlad must once

have had its own curia principalis, and it is only after the fall of

every gwlad in South Wales except Ceredigion and Ystrad Tywi

prior to circa 1100 that Dinevwr comes into prominence. It is

first mentioned in the boundaries of Llandeilo Fawr in the Book

of Llanddaw (78), where it is called guith tineuwr, the 'work'

of Dinevwr in the probable sense of fortifications. No reference

is made to it in the Mabinogion collection of tales and romances,

whilst in the Brut y Tywysogion its name appears for the first

time not until the year 1161, where, however, it is clearly

mentioned as a well-known stronghold. Every king in the

Deheubarth having fallen, with the exception of the King

of Ystrad Tywi and Ceredigion, it is only natural that his

curia principalis should assume a unique position in Welsh

eyes. Dinevwr does not become historic until it stands alone

as the stronghold of the last great native princes of South

Wales.

dirwy, a fine, sometimes doubled, of twelve kine paid directly

to the king. A triad in the Latin text written about 1250 reads

'De tribus fit dirwy, scilicet, de pugna, furto, treiss', according

to which dirwy is due for fighting, theft, and rape. 

diwyneb [lit. faceless], having no face in the sense of 'power

to blush'. It is used in some parts of Wales to-day for one who

is without a sense of honour. In the triad in our present text,

the effect intended appears to be somewhat as follows. There

are three shameless ones in every patria, shameless, impudent,

unabashed—and yet we cannot do without them: a lord, a

priest, and law.

ebediwiw, a heriot. A relief, payable to a superior lord for

investiture of land on the occasion of a death. If the investiture

fee had been paid during the lifetime of the holder of land, no

ebediwiw was to be exacted. The sum varied according to the

status of the persons concerned.

edling [A.S. ætheling], the king’s successor, the ‘crown

prince’ so to speak, who was to be a brother, son, or nephew

1 Oxford Brut, 323, 'Ac yna y cymerth Rys ab Gruffudd y Kantref

Mawr a Chastell Dinefwr.' On the derivation of Dinevwr see Y Cymm-

rodar IX. 44-6.


3 Rhŷs’s Celtic Folklore, 634.
(brother's son) to the king. It is noticeable that in this way succession through the mother such as prevailed among the Picts in Bede's time was carefully guarded against. Traces of this Pictish mode of succession, as in use in old Wales, are found in the Mabinogion and elsewhere.¹ In Peniarth MS. 28 the edling is called gwrthrych; in the present text the royal issue are termed gwrthrychiaid, the word edling being confined to the particular gwrthrych who was to succeed the king.

enllyn, what is to be eaten with bread. In the Latin texts printed by Aneurin Owen it is sometimes left untranslated and at other times represented by such Latin equivalents as pulmentum. In Vespasian E XI we have 'Precium regalis cene est libra: dimidium libre de pane; et LX denarii pro potu; et LX pro dapibus aliis, id est, enlyn'.²

erw [lit. what has been tilled], a measurement applicable to arable land. It seems to have varied in extent. According to the present text,

\[
\begin{align*}
18 \text{ feet} &= \text{Howel's rod} \\
18 \text{ rods} &= \text{length of erw} \\
2 \text{ rods} &= \text{breadth of erw} \\
312 \text{ erw} &= \text{rhandir.}
\end{align*}
\]

According to the Latin Peniarth MS. 28,

\[
\begin{align*}
16\frac{1}{2} \text{ feet} &= \text{long yoke} \\
18 \text{ long yokes} &= \text{length of acra} \\
2 \text{ long yokes} &= \text{breadth of acra.}³
\end{align*}
\]

galanas, murder and murder-fine. It varied in amount according to the status of the individual murdered. The murderer was assisted in paying by his kindred to the fifth cousin, whose liabilities were fixed by law. The fine undoubtedly originated as a means of obviating the feud to which our present text refers under the term dial, vengeance. As galanas implied insult, disgrace, injury (sarhâd), sarhâd was always to be paid with the galanas. See sarhâd.

gobr, a reward, fee. Latin, merces.

gobr estyn, investiture fee. In Peniarth MS. 28 in the passage corresponding to that in which this expression occurs in our present text, gobr estyn is represented by kynhasset, left untranslated.⁴ In the late fifteenth-century text of the Book of Blegywryd, denominated S,⁵ the same passage appears as follows.

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¹ The Welsh People, 36 et seq. See also my introduction to the 'Brychan Documents' in Y Cymmeror XIX.
² Anc. Laws II. 765, 783, 827.
³ Ibid. II. 784.
⁴ Anc. Laws II. 781.
'Y neb atalho kynnassed o tir ny thal ebediw pan vo marw. Sef yw kyghassed gobyr estyn.' (Whoever shall pay kynnassed for land is not to pay ebediw when he shall die; kyghassed is gobr estyn.)

gobr gwarchadw, fee for custody. A fee of 120 pence paid by a returned exile for the custody of his hereditary land-property which is now granted him by his kindred to whom the gobr gwarchadw is paid.

gobr merch, maiden fee. See amobr.

gorvodtrev appears twice only in the present text, where it is defined as the thirteenth of the thirteen free trevs of a free maenor. It appears also to be said that there is some difference between it and the normal Trev with regard to its rhandirs. MS. U makes this difference to consist in the addition of the gwrtitir, by which gwrtitir is probably meant the adjoining land. Moreover MS. U, which makes no reference to the maenor of thirteen trevs, defines the gorvodtrev as the third of every Trev of the [bond] maenol, and adds that it is unlawful that there should be other than three taeogs in each of the two other trevs. As this last is reminiscent of the three rhandirs of a taeogtrev, one of which is to be pasture ground for the other two, and as the whole of this passage in U appears to be slovenly done (the form maenawf disclosing the influence of North Welsh books which differ considerably as to these areas), the evidence of this MS. may not unnaturally be regarded with suspicion. Aneurin Owen quotes a gloss in the margin of MS. M (Peniarth MS. 33 of the early fifteenth century), which reads 'Sef yw goruotref, tref uchelwyr heb swydoc armei heb swydoc o hony' (A gorvodtrev is a tref of breyrs without an officer over it, without an officer from it); which definition somewhat confirms the idea suggested by our present text that the gorvodtrev pertained to the free maenor alone and not to that of the taeogtrevs.

Another definition is found in Peniarth MS. 278, (based on an early fifteenth-century text) as printed by Aneurin Owen, in

1 Anc. Laws I. 546, whence the above is taken with the changes directed by the notes.
2 Ibid. II. 1116.
3 Ibid. I. 768 'ethyr goruotref ageiff y gwrtitir yn ragor' (but the gorvodtrev has the gwrtitir besides).
4 See Appendix, p. 319; also Anc. Laws I. 768, note 28
6 This is R. Vaughan's transcript of Peniarth MS. 164 of the early fifteenth century. Report on MSS. in Welsh I. 1098.
GLOSSARY

a passage which runs thus: 'Rheit hagen yr gwarcheitwat cawl aminiogeu tir a gwyrr gorftref. i. aminyogeu y tir yn y gylch, y gadw y tir ganthaw.' (The conservator however must have land borderers and men of a gorvodtrev, that is, borderers from the land around him, to keep for him his land.) A still later definition reads: 'Sef yw gorfontref, randyred a gynvll o dreiv vchelwyr agyfvarvo ev tervyn ev a thervyn y dref y bo y datleu yndy. Ac o ray hynny y kayr amynyogav tyr.' (A gorvodtrev means the rhandirs which shall be brought together from the breyr-trevs whose boundaries touch the boundary of the tref wherein the disputes may be. And it is from those that land-borderers are procured.) Dr. Seebohm accepts this statement as representing the true meaning of the word.

**gwaddol**, marriage portion. 'Gwaddol = gwo-dawul (Irish fo-dotil; Latin divisio) is a portion or dowry as a division of something.' The word is very rare in the law books, and only occurs once in our present text. It is not easy to say what exactly was meant by gwaddol, but it appears as though it comprised at least the agweddi and the argyvreu. In MS. X, however, it appears to be identified with the argyvreu alone (p. 305 supra). According to our present text, a man who failed to rebut a charge of rape on a woman walking alone, was to pay the woman her gwaddol, which in the corresponding passage in Latin is given as *ius suum* and *ius suum plenarie, id est, y diweirdph* in Peniarth MS. 28 and Vespasian E XI respectively. From the last it seems as though the gwaddol was paid as a mark of the woman's *diweirdph* or chastity. See dilysdod.

**gwarthal**, something to boot. The passages in the text seem to mean that there is no 'boot' where one has had his choice of shares, or, in other words, supposing that your share was assigned you without your having a free choice, you might then, and then only, ask for something to boot (see p. 203, note 1 supra).

**gwelygordd**, the stock of a family, some of whom might be living in another gwlod, retaining their rights in the original bit of land from which they sprang. The term is not used in our present text, but only in an addition found in U (p. 316 supra).

**gwirawt yr ebystyl**, liquor of the apostles. 'Liquor distributed on feast days of the apostles,' so says Aneurin Owen.

**gwestai**, guest; in Latin Peniarth MS. 28 hospes. In addition

1 Anc. Laws II. 283, from Peniarth MS. 175 of the late fifteenth century.
2 Tribal Custom in Anglo-Saxon Law, 35.
3 The Welsh People, 211, note 3.
4 Anc. Laws II. 794-795.
5 Ibid. II. 1118.
to the twenty-four officers there were twelve gwestais in the
king's retinue. These thirty-six rode on horseback. The authors
of The Welsh People (204) think it probable that the twelve

**gwestva**, a king's entertainment dues from his free men,
being analogous to the dawnbwyd or food-gifts due to him from
his taeogs or villeins. The gwestva was paid twice yearly, once
in winter and again in summer. From the present text one
might suppose that the payment was the same on both occa-
sions, save that in summer silver and horse provender were not
provided. The money equivalent of the food supplied from
every trev from which the king's gwestva was due was one
pound, viz. 120 pence for the bread, 60 pence for its enllyn,
and 60 pence for the liquor. If the food were not supplied at
the proper time, this money equivalent was to be paid. As this
proper time is definitely stated to be winter, it would appear as
though it were not unusual to supply money instead of food in
this season; perhaps not so in summer. The 24 pence paid with
the winter gwestva is the gwestva silver, *aryant y gwestvaen*, in
which sundry officers participated. Gwestva is represented in
the Latin Peniarth MS. 28 by *cena*, from which comes the
*cywynnosawr* of our text through *cwyn+n+os*, evening meal,
supper. See *twnc*.

**gwlad**, a patria. Gwlad might be translated ‘country’ and
even ‘state’, but the former is too indefinite and the latter too
modern for the purposes of our present text. Gwlad implies
both the definite territory which is held by a ‘people’ and also
the ‘people’ itself organized into a polity. Pre-Norman Wales (or
Britannia as it was called) was not itself a gwlad, but a group of
gwlds, somewhat like Germany before 1870. Dyved, Gwynedd,
Powys, Morgannwg, &c. (which now make up the single gwlad
or patria of Wales), would be as distinct from one another as
Wessex, Kent, Mercia, and the rest of the gwlds or patrias
which formerly made up what is now the single gwlad or patria
of England. By the time that the earliest of the Welsh law books,
now extant, were written, the Anglo-Normans had filched a num-
ber of these patrias, especially in South Wales. Morgannwg
with Gwent, Brycheiniog, and Dyved were gone. Ceredigion was
left, and also the interior of the old patria of Ystrad Tywi, that
is, the land around Dinevwr. This probably is the reason why
our texts adopt the vague term Deheubarth,*dextralis pars* (speaking
of it as a gwlad), in lieu of the well-known and well-marked
names of the South Welsh patrias. It may be that by the
*gwlad*, Deheubarth, our text means no more than the remnant
of Ystrad Tywi around Dinevwr, plus Ceredigion. Deheubarth, Gwynedd, Powys, and Lloegr (England) are mentioned as four distinct gwlads in the present work. The Latin Peniarth MS. 28 of the late twelfth century quotes the same passage, viz. 'Homo de Powyss ab homine de Gwynet, similiter de Deheubarth, et de Anglico, in suo sayrhaed non habet nisi tres uaccas et III\(^6\) untias argentii.'\(^1\) In the preface also of the same early and important text are mentioned the Gwynedoti, the Powyssi, and the Dextrales.\(^2\) Gwynedd, Powys, and Deheubarth are also distinguished in the North Welsh books of the MS. A type. This seems to fix the earliest recensions which we possess of the Laws of Howel Dda to a period subsequent to the fall of the majority of the South Welsh gwlads, that is, roughly speaking, subsequent to the end of the eleventh century.

**Gwrdwa**, a noble; in the Latin texts optimas. See **breyr**.

**Gwyll** [Lat. vigilia], a festival. G. Giric, June 16; G. Ieuany Moch (St. John of the Swine), August 29; G. Badric, March 17; G. Vihagel (St. Michael), September 29; G. yr Holl Seint (All Saints), November 1 (= Calan Gaeaf, the Calends of Winter).

**Gwynedd**, roughly equivalent to North West Wales inclusive of three counties of Anglesey, Carnarvon, and Merioneth. See *Deheubarth*.

**Gwyr nod**, nod-men. 'The term gwr nod (literally, man of mark) is very ambiguous. Sometimes it looks as if it meant a taeog or aillt.'\(^3\) Not in present text. See p. 312 supra (U 27 b).

**Ilan**. In the early Breton *Vita Pauli Aureliani* we gather that the old meaning of ilan was monastery, e.g. *Lanna Pauli id est monasterium Pauli*. In the *Vita Gildae*, c. 27, we have also *coetlann* interpreted as *monasterium nemoris*, which, whether it be right or no, shows that *Ilan* to the writer meant monastery. The numerous *llans* of old Welsh place-names, therefore, signify the monasteries of those whose names generally follow them, e.g. Llangolman, the monastery of Colman, and so on. The Ilan would naturally include under its name the lands and rights which pertained to it. Ilan in process of time came also to mean a church, but as a rule in the present text *eglwys* (ecclesia) is used for a church. On p. 114 *llan* and *eglwys* appear to be in some sense contrasted, for the *llan* has an abbot and the *eglwys* has lay proprietors, whose duty is to protect it.

**Land maer**. See *maer biswail*.

**Llyfr Cynog**, the Book of Cynog, referred to both in the

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2. Ibid. II. 749.
Latin Vespasian E XI and in the Book of Blegywryd in connexion with the same passage as in the present text. Consequently it must have been a work current as early at least as the middle or first half of the thirteenth century. The first seventy-six folios of Peniarth MS. 35 (called G) of the last quarter of the thirteenth century profess to contain the Book of Cynog, or at least part of it, for they close with the words 'Ac yuelly y teruyna Llyuwr Kynawc' (And so ends the Book of Cynog). According to Dr. Gwenogfrwyn Evans, Aneurin Owen made no use of the greater part of this text.

mab aillt [lit. a shaven fellow], a villein. Not in present text. See p. 307 above (X 217 a 16-20), 313 (U 36 b). See taeog.

maenor. This word should be carefully distinguished from the English manor, to which it is often assimilated; maenor appears to come from maen, a stone. 'Originally it probably meant a particular spot in its district, which was distinguished by stone buildings or some sort of stone walls.'

'Maenor occurs in one of the documents in the Book of St. Chad... written in the Mercian hand of the time of King Offa... Even our English historians will hardly be prepared to sustain the hypothesis that the Welsh borrowed a Norman-French word prior to A.D. 800.'

Two kinds of maenor are distinguished in the present text, the maenor of the free trevs and the maenor of the taeogtrevs. In the Book of Blegywryd (as the so-called 'Dimetian Code' may perhaps more correctly be called), the two kinds of maenor are referred to thus: 'Seithref a vyd ym maenawr vro; teir tref ardec a vyd ym maenawr wrthir.' (Seven trevs are to be in a maenor vro; thirteen trevs are to be in a maenor wrthdir.)

If the maenor vro and the maenor wrthdir are the same as the bond and free maenor respectively, then it would seem as though the maenor of the lowlands were occupied by taeogs and that of the uplands by free men. On the basis of the present text, the following tables may be drawn up:

<table>
<thead>
<tr>
<th>4 rhandirs = 1 free trev</th>
<th>3 rhandirs = 1 taeogtrev</th>
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</thead>
<tbody>
<tr>
<td>13 free trevs = 1 free maenor</td>
<td>7 taeogtrevs = 1 maenor of taeogtrevs</td>
</tr>
</tbody>
</table>

The maenor of thirteen trevs is not referred to in MS. U, and the form maenawr appears in lieu of maenawr, which shows the influence of North Welsh books on this particular text.

1 Anc. Laws II. 889. 2 Ibid. I. 484. 3 Ibid. II. 210. 4 Report on MSS. in Welsh I. 367-8. 5 The Welsh People, 218, note 2. 6 Mr. Egerton Phillimore in Y Cymro rodor XI. 57. 7 Anc. Laws I. 538.
maer [Lat. *maior*], a royal officer, appointed over a district called his maership, with special jurisdiction over the king's taeogs. Deriving his authority wholly from the king, he is probably for this reason never to be a *pencenedd* or chief of kindred, whose authority comes from the kindred, being based primarily on blood origin. He is to demand all the king's dues within his maership, and is also with the canghellor to keep the king's waste. In Peniarth MS. 28 he is described in one place as 'propositus regis, id est, mayr castell'.

maertrev. This term only occurs once in our present text in connexion with the maer biswail or land maer, so that it appears to be the trev with which this officer was specially connected. The passage, however, appears as follows in Peniarth MS. 28: 'Debet quoque mercedem de filiabus uillianorum de uillis curie adiacentibus,' where our *gwyr y vaertref* are equated with the *villani de villis curiae adiacentibus*. In MS. U they are called *tayoegu y llys*, the taeogs of the court; and in the Book of Blegywryd they are described as 'y bilaeineit afwynt y mywn maer trefi y llys' (the villeins who are within the maertrevs of the court). The maertrev, therefore, appears to have been a trev of a king's taeogs, situated near his court.

maer-ty or maerhouse. This word is mentioned four times in the present text, always in connexion with cattle—*gwartheg y maerdy*, the cattle of the maerhouse. In one case the maer-ty is not that of a king but of a breyr. The maer referred to is the *maer biswail* [*lit. cow-dung maer*] or land maer.

maer biswail or land maer. The literal meaning of the Welsh term is 'cow-dung maer', a term used to distinguish him from the maer proper, who was of higher status. The galanas of the latter was 189 kine, with three augmentations; that of the land maer was only 126 kine with three augmentations. He appears to have superintended the maertrev with special regard to the king's cattle.

marwdy, the house with its appurtenances of a person who dies intestate, which on this account escheats to the lord.

nod-men. See gwyr nod.

pennaeth, chief, king. This word is represented by *rex* in the corresponding passages in the Latin Peniarth MS. 28.

prid, price, value, equivalent, payable in certain circumstances for land.

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1. Anc. Laws II. 769.
2. Ibid. II. 767.
3. Ibid. I. 684.
4. Ibid. I. 392.
5. Ibid. II. 750, 764.
rhaith. 'Originally it seems to have been used to signify the notion conveyed by the juridical terms, *ius, droit, recht*. It is cognate with German *recht* and English *right*, and is represented in Irish by the neuter *recht*, which is as if we had in Latin, besides *rectus, -a, -um*, a neuter *rectu*, genitive *rectus*. 1 Rhaith might be translated *compurgation*, for if a person were put to his rhaith, he was required to bring forward so many men to swear on his behalf. 'Oath was the primary mode of proof, an oath going not to the truth of a specific fact, but to the justice of the claim or defence as a whole. The number of persons required to swear varied according to the nature of the case and the rank of the persons concerned.' 2

rhandir [rhan, share; tir, land], a division of land containing 312 such erw's as are described in the text (see Erw). The complete rhandir was to comprise clear and brake, wood and field, wet and dry, except (if the text be thus interpreted correctly) in the case of the gorvodtrev. There were to be four rhandirs in the free trev, and three in the taeogtrev, one rhandir in both cases being pasturage for the remainder. Should a dispute arise between two trevs as to a boundary, the area which could be legally appropriated was always to be less than a rhandir. 3

sarhâd, insult and insult-fine. If the person who committed sarhâd was unable to pay, his kindred were legally bound to pay along with him, but only till the third degree of kinship, and not to the fifth cousin as in the case of galanas. See galanas.

taeog, a villein. The word is of the same origin as *ty* (house). 4 The inhabitants of old Wales were divided into two main divisions, those of pedigree (*boneddigion*) and those of no pedigree. The taeogs were the most privileged in the latter division, preceding in status both the alltuds and the *caethion* (slaves). The word taeog is of very rare occurrence in the books of the Black Book of Chirk type, the designation of the villein in this text being commonly what would now be spelt *mab aillt*, a word of still rarer occurrence in the other law books. In the Latin Peniarth MS. 28 taeog is represented by *villanus*. There were two ranks of taeogs, those of a king and those of a breyr. The galanas and sarhâd

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1 *The Welsh People*, 205, note 1.
3 Cf. V 22 a 6-7 with *Anc. Laws* II. 814 (last section of Peniarth MS. 28).
of the latter were half those of the former. The taeogs had special trevs set apart for them called *taeogtrevydd*, seven of which constituted a [bond] maenor. They paid two dawnbwys or food-gifts yearly to the king, and were subject to sundry other services. A taeog became a free man if a church were built with the king's consent on his taeogtrev, or if the king raised him to be one of his twenty-four officers, or if he became a tonsured clerk. See *mab aillt*.

*taeogtrev*, a trev of taeogs, as distinguished from a *trev ryd* or free trev. It comprised three rhandirs only, one of which was pasturage for the other two. Seven taeogtrevs made a bond maenor. The word taeogtrev does not seem to be found in the Book of Gwynedd, of which the *Black Book of Chirk* is the exemplar. In the Latin Harleian MS. 1796, however, of the first part of the thirteenth century, a text which seems to reflect the laws and customs of Gwynedd,¹ *rusticana vulla* is equated with *taiauctref* for *taiauctref*.²

*teithi*, qualities or properties; the properties which pertain to anything in the sense in which the law requires that thing to be understood. For instance, when the law mentions a cat whose legal worth is four legal pence, it is to be understood that the cat is to be perfect of claw, perfect of sight, &c., which are its teithi.

*trev*, the Welsh equivalent of the Old English -ton and *-ham*, the Danish *-by*, represented in the Latin Peniarth MS. 28 as commonly in the Latin of medieval times, by the word *villa*. The trev according to the present text consisted of rhandirs of 312 erws each; the Peniarth MS. 28 adds that the twelve erws of this number were for buildings.³ The free trev contained four rhandirs, and the taeogtrev contained three. In both cases one rhandir was to be pasturage for the rest, which last were to be inhabited. Each of the two inhabited rhandirs of a taeogtrev was to contain three taeogs. It appears that the number of houses (*tei*) in a trev varied, but in the passage where a thief is to escape punishment, if able to show that he has traversed three trevs in a day, with nine houses in every trev, without obtaining relief,⁴ it looks as though a trev of nine houses was normal. It is also incidentally suggested in the present text that the houses were built close together, for the owner of a house which was burnt through negligence was to pay for the first two houses

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¹ *Anc. Laws* II. 893-907. See especially p. 894 concerning the kings in Wales who 'debent accipere terram illorum a rege Aberfrau'.
⁴ *Vide W 65 b 7-14* on p. 64 *supra.*
destroyed by that fire, which probably refers to the two houses one on each side. *Trev*-names meet us frequently in Wales, as names ending in *-ton* or *-ham* do in England. *Trev* in modern Welsh is used for town, the modern *trev* being to the medieval *trev* what the modern *town* is to old *-ton*.

*trevtad*, patrimony, represented in the Latin Peniarth MS. 28 by *hereditas*. It is the *trev* which descends to the sons through the father, the word *trev* in this case not bearing the rigid sense of an area of four rhandirs, &c., but rather that of a definite plot of habitable ground on which the sons might continue to live. This idea seems to be conveyed by the interesting use of the word in the triad of the free hunttings,¹ where the pursuit of a roebuck, fox, and otter, is free to all in every gwlad or patria, the reason being that these three creatures have no trevtad, which word is represented in the early Latin text by *certa mansio*.² May it not therefore be that the exact meaning of trevtad is the *certa mansio* which is the son's due through his father after the latter's decease?

*trevgordd* is represented in the Latin Peniarth MS. 28 and Vespasian E XI by the expression *communis villa*. In the latter our *bugeil trefgord* appears as *pastor communis villa*, id est, *trefgord*.³ In a later text⁴ we find the following statement, "Llyma fessur trefgordd cyfreithiawl: naw tei, ac un aradyr, ac un odyn, ac un gordd, ac un gath, ac un ceilyawc, ac un tarw, ac un bugeil." (This is the complement of a legal trevgordd: nine houses, and one plough, and one kiln, and one churn, and one cat, and one cock, and one bull, and one shepherd.) This statement, however, is not found earlier than the beginning of the fifteenth century. In the present text the trevgordd is associated with cattle; and in one passage in particular,⁵ where reference is made to damaged corn bordering on a trevgordd (*yn emyl trefgord*), it would appear as though trevgordd were a special kind of trev in which cattle belonging to various individuals pastured in common, with a common herdsman and a common bull. We have also a reference to the bath of a trevgordd, and the smithy,⁶ which last was to be nine paces from the trevgordd itself.⁷

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¹ pp. 131, 133, 275 *supra*.
² *Anc. Laws* II, 774.
³ Ibid. II. 771, 841.
⁴ Ibid. II. 692, being Vaughan's transcript of an early fifteenth-century text. (See note to gorvodtrev, p. 340).
⁵ V 34 b 19–24 (pp. 84, 230 *supra*).
⁷ An interesting passage on the trevgordd will be found by Dr. Seebohm in his *Tribal Custom in Anglo-Saxon Law*, 34–40, but in the
twnc, the money equivalent of the king's gwestva from every
free trev. It amounted to one pound. See gwestva.

Ty gwyn ar Dâv [Alba Domus, the White House on the
Tâv], 'identified by far-reaching tradition with Whitland in
Carmarthenshire.' One would suppose from the religious
character of the convention, as described in the early prefaces,
that it was a monastery, the word gwyn bearing some such
meaning as holy or blessed, and one would be inclined to
compare it with Bede's Ad Candidam Casam (Whitern in
Galloway), notwithstanding his different explanation of candida.
According to Blegywryd's preface, however, it was a hunting
lodge constructed of white rods, for which reason it was called
white; whilst the late texts S and Z state that the Ty gwyn
was so called because it was one Gwyn, the maer, who owned
the house in which the law was made, hence Gwyn's house!
This Gwyn is converted into one of the twelve laics set apart to
make the law, their secretary being Blegywryd, or Bledrws,
here described as Archdeacon of Llandaff.

Unbeinyaeth Prydein, the monarchy of 'Britain', the name
of the song which the bard of the household had to sing before
the host in the day of battle and fighting. It must not be
supposed, however, that unbennaeth Prydain refers to the island
of Britain, although Ynys Prydain is the common Welsh name
for the whole island, being equivalent in meaning to insula
Britannia. Prydain and Britannia are in no way etymologically
related, and their confusion has been the source of endless
misconceptions relative to the origins of Welsh and indeed of
British history. Ynys Prydain means Picts' Island, and was
equated with insula Britannia, with the natural result that
Prydain was equated with Britannia. This last word again,
Britannia, had various meanings. To a geographer, it
would mean the island of Britain; to a Roman official, the
Roman province of Britain, south of the walls; and lastly (what
is not so well known), it meant Wales plus the Devonian
peninsula, and afterwards Wales alone. Before about the
twelfth century Wales bore the common name of Britannia,
light of the earlier and more reliable texts one can hardly as yet dare
say much more than what appears above.

1 Anc. Laws II. 893.
2 The Welsh People, 155. That the Tâv is the river of that name in
Dyved is stated in the preface to the Book of Blegywryd.
3 Bede's Ecclesiastical History III. 4.
4 Anc. Laws I. 339, 342. 5 The Welsh People, 76.
and its inhabitants that of Brittones. In the genuine Epistola Gildæ, the Historia Brittonum, Asser's Alfred, the Vitæ of the Saints, and the Book of Llandâv, this use of the term Britannia is amply attested; and the earliest text extant of the Laws of Howel Dda, viz. the Latin Peniarth MS. 28, which Aneurin Owen entitles Leges Wallice, is entitled in the text itself Leges Brittanæ. The song 'Vnbeinyaeth Prydein' therefore means Monarchia Brittanæ, i.e. the monarchy of Wales, and must be taken as reflecting that aspiration after Welsh political unity which was increasing throughout the centuries amid the numerous patrias of the Welsh kin.

wynebwerth [wyneb, face; werth, worth], face-worth, a fine payable to a woman when insulted by her husband, as when he had connexion with another woman.

1 The Epistola Gildæ is to be carefully distinguished from the Excidium Brittanæ of the pseudo-Gildas, i.e. the first twenty-six chapters which were originally written towards the end of the seventh century. Celtic Review (Edinburgh) for 1905.

2 Anc. Laws II. 749, where Brittanæ is for Britannie.
INDEX TO WELSH TEXT

Square brackets indicate MS. *W*; *a.* = adjective; *adv.* = adverb; *c.* = common; *comp.* = comparative; *f.* = feminine; *m.* = masculine; *n.* = numeral; *pl.* = plural; *prep.* = preposition or prepositional; *s.* = substantive; *v.* = verb.

A.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>adein</td>
<td>s.</td>
<td>[77], 79.</td>
</tr>
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<td>adnabot</td>
<td>v.</td>
<td>24.</td>
</tr>
<tr>
<td>adneu</td>
<td>s.</td>
<td>118.</td>
</tr>
<tr>
<td>aeduet</td>
<td>a.</td>
<td>[93], 117-8.</td>
</tr>
<tr>
<td>aeduetrwyd</td>
<td>s.</td>
<td>[96].</td>
</tr>
<tr>
<td>aelawt</td>
<td>s.</td>
<td>42.</td>
</tr>
<tr>
<td>aelodeu</td>
<td>pl.</td>
<td>42, 68,[78], 80,[112]; — gradeu kenedyl, 38-9; — penkenedyl, 43.</td>
</tr>
<tr>
<td>aelwyt</td>
<td>sf.</td>
<td>135.</td>
</tr>
<tr>
<td>aet</td>
<td>aeth</td>
<td>v.</td>
</tr>
<tr>
<td>avallen</td>
<td>s.</td>
<td>— per; — sur, 104.</td>
</tr>
<tr>
<td>auon</td>
<td>s.</td>
<td>105, 107, 138.</td>
</tr>
<tr>
<td>auwyn</td>
<td>s.</td>
<td>See gwastrawt.</td>
</tr>
<tr>
<td>affeith</td>
<td>s.</td>
<td>See naw.</td>
</tr>
<tr>
<td>aghen</td>
<td>s.</td>
<td>50, 85,[138].</td>
</tr>
<tr>
<td>aghenoctit</td>
<td>s.</td>
<td>131, [133, 138].</td>
</tr>
<tr>
<td>agheu</td>
<td>s.</td>
<td>90, [91].</td>
</tr>
<tr>
<td>agheuawl</td>
<td>a.</td>
<td>25.</td>
</tr>
<tr>
<td>agho</td>
<td>v.</td>
<td>46.</td>
</tr>
<tr>
<td>aghyfarch</td>
<td>s.</td>
<td>118.</td>
</tr>
<tr>
<td>aghyfeithus</td>
<td>130.</td>
<td></td>
</tr>
<tr>
<td>aghyfreithawl</td>
<td>a.</td>
<td>89.</td>
</tr>
<tr>
<td>aghynefin</td>
<td>a.</td>
<td>84.</td>
</tr>
<tr>
<td>agoret</td>
<td>48, [102].</td>
<td></td>
</tr>
<tr>
<td>agori</td>
<td>v.</td>
<td>34, 58, [60-1].</td>
</tr>
<tr>
<td>allawr</td>
<td>s.</td>
<td>87, [101], 129, [138, 143].</td>
</tr>
<tr>
<td>allt</td>
<td>yn</td>
<td>68, [73].</td>
</tr>
<tr>
<td>alltut</td>
<td>s.</td>
<td>46, [62], 88, [111].</td>
</tr>
</tbody>
</table>

EVANS
352

WELSH MEDIEVAL LAW

126; — aghysfeithus, 130; — brenhin, 44-5; — breyr, 44-5; — tawach, 45. [all-dut, 64]. See heb.

alltused, s. 51.
[alltudes, sf. 94.]
[allwed, s. — ygeitaeth, 112.
allwedeu, pl. 63.]

allweith, s. 72, [73-4].
[amaerwyawc, a, 111.]
amaerwyeu, pl. 131.

amaeth, s. 3, 58, [60, 107].
amaetho, v. 3.
amdiffyn, v. 47, 120.
amdiffynwr, s. 47, 120, 125.
[amen, 142.]
[amheu, v. 116]; amheuedic, 122; amheuir, 34.
amhigion tir, 54, [136].
[amobyr, s. 92]. See amwabyr.

amon, s. 41, 89, 131, [133, 138]; — a tyr ar dedyd, 89; — kyfreithawl, 53.
amotwr, s. 41. amotwyr, pl. 89.
ampriodaw, s. 49.
amrant, sf. 43.
amrysson, s. 41, 47, 49, [54, 136, 141].
amser, sm. 30, 56, 117, 120.
See llys.
[amwabyr, s. 135]. See amo-

byr.
amws, s. 66, [67-8];ammws, 64. See brenhin.
amyscar, s. 25-6.
[anadyle, s. 93.]
anaf, s. 69. anafus, a. 45.
anafwys, v. [66], 67.
anewyn, s. 4, [10, 12], 18-19, 22.
aneweir, sm. [64], 80, [116], 124, [140]; — kyfreithawl, 16.
[aniueil, 78, 137, 139]. aniue-
eilet, pl. 130.
anuored, s. 29, [114].
anuod, [92, 112], 118, 126-7.
anhysys, a. 82, [113].
anhebcor, s. 124. See trydydyn.
anho, v. 3.
[annel, s. 60].
anostec, s. 26.
anrec, s. 6, 17.
anrecc, v. 17.
anreith, s. [13], 15, 20, 22, 24,
28-30, 32, [111], 121. See
brenhin; kyfreith; ran; tra-
yan.
anreitha, v. 18; anreither, 18.
anudon, s. [109], 119; — ky-
hoedawc, 120.
anyan, s. 130; anyanawl, a.
54, 130.
anyuet, s. [112], 118.
[ap, sm. 11].
ar, s. 28, 117. See kyfar.
aradyr, 48, [107].
aradyr, s. 51, 58, [60, 107-8, 141].
arar vys, 3. See aryar (a).
arbenbic, a. [14], 50, [61-2, 104; — y moch, 76]. arben-
higyon, pl. 43. See teir; tri.
[arbet, v. 99].
arch, s. 25.
archenat, s. 27.
archescyb, pl. 1.
archet, v. [101]; archo, 22.
ardeiw, sm. 88.
[ardrychael, s. 77]. ardrych-
afel, 79. [ardrychael, 77].
ardeiw, s. 56.
arwyaw, v. 37.
[ardwy, 136].
[ardystu, v. 13]; artystu, 27.
[argae, sm. 135].
arganuot, v. 30; arganffo,
70.
arlwyd, sm. 55, 86, 88, [92-4,
99, 115], 117, 130, [135, 139, 141]; — adef, 135]; — kaeth,
INDEX TO WELSH TEXT

46; — ki, 82; — kyffredin, 117; [— deu eirawc, 139]; — deu wr, 40; — Dinelfwr, 3; — Dyuet, 121; — dyn, 125; — gwir, 125; — gwr, 126, 132; — gwreic kaeth, 46; — iessu Grist, 36, [142]; — tayawc, 51, 57–8, [59]; — tir, 55.

[aghen —, 138]; bradwr —, 132,[134]; brat —, 52; [coll- edeu —, 137]; guassanaeth- wr —, 100; hwch —, 76]; llud —, 58, [60], 87, arglwydi, pl. 88.

See canhat; deu; gwr; llw; mab.

Argoel, s. 3–4.
[argyfreu, s. 93].

arhawl, s. 51.

arhos, v. 49, [61, 95, 141]; arhoet, 36.

arillost, s. 125.
[arllwyset, v. 104].

artho, v. 55, 58, [60].

artystu, v. See ardystu.

arwyd, s. 78, [80].

aryaneit, 22.

aryant, s. 3, 15, [105, 114], 131; — breinhawld, 4, 6, [8]; — guastrodyon, [14], 21; — tal, 83; — y dayret, 15; — y gwstaueu, [13], 27. See ky- freith; dec; deunaw; dwy; naw; pedeir; petwar; ran; tri; vn; whe; whech.

aryant, a. [97], 123, 131, [134]. See aran vys; gwy- alen.

aryf, sf. 82, [115]. arueu, pl. 111; — eglwysic, 108.

asgrwn moruil, 106. See asgrwn.

asseeu, a. 11.

[atal, v. 96]. See attal.

atu eer, v. 72, [73], 79; [atu- her, 77; atuerir, 137].

athro, sm. 88. athrawon, pl. 1.

[atlam, s. 92].

atlo, s. 68.

[attal, v. 97]. See attal.

atteb, s. 18–19, 48, [115], 117, 122, [141]. See hawl.

atteb, v. 20, [111], 138; attep- po, 128.

attwc, v. 51.

[attwyn, v. 92].

awch, s. 31.

[awdurdawt, s. 116].

[awel, s. 142].

awssen, s. — y brenhin, [14], 15, 17, 27, 29; — y mach, 85.

Awst, s. [65–6], 67, 69–72, [73, 75, 77], 79, 81, [141].

[awyrd, s. 142].

B.

baed, sm. 28, [78], 80, 83; — kenuinein, [76, 78], 80, 130; [140].

bagyl, s. 1, 48.

[ballegrwyt, s. 107]. See rwyt.

ban, sm. 3, [106].

banadyl, s. 130.

[bangor, s. 102].

bar, s. 11.

bara, s. 56–7; — gwenith, 56.

bard, sm. 16, 33, 58, [59]; — gorwlat, 33. [beird, pl. 94].

bard teulu, 2, 5, [9, 12], 22–3, 34.

[bardon, s. 59].

bardonwliaeth, s. 58.

barn, sf. 15, 41, 48–9, 53, [115], 117, [138].
barnu, v. 16, 47, [116], 125, [142]; barn, 15, 17; barner, 48-9; barnet, 16; barnher, 48-9; barnho, 19; barnont, 47; barnwys, 41; barnwyt, 41.
bawt, sf. 42, 57, [65].
[bayol, sf. 106-7].
bred, sm. 87, [137-8].
beich, s. 52; — kefyn, 82, [99].
See datanhud.
[beichawc, 95]; beichawg, 129-30.
beichogi, v. 128-9, [141]; beichocco, 46; beichoges, 46.
benfic, s. 68, 118; [benfic, 108].
See kyfreith.
benffygyaw, v. 90, [91]; benffygyaw, 92; benffyo, 103.
bennet, s. 32.
benyw, 69, [78], 79-80.
beunyd, 17, [64].
billo, s. 30.
[billwc, s. 106].
bisweil, s. See cledyf; maer.
bitheiat, s. 35, 130.
bitosseb, 16, 18, 20-1, 24-6; [bitwosseb, 11-13].
blaen, s. 49, 82, 84.
blawt, s. 56, 71, 90, [91, 94], 131.
Blegywryt, 1.
bled, s. [78], 80, 127.
blew, s. 43, 68. blewyn, 43, 45, [65].
brat, s. — arglwyd, 52.
brawdwr, sm. — arglwyd, 132, [134].
bragawt, s. [14], 15, 25, 29, 31, 56. See kerwyn.
brat, s. — arglwyd, 52.
brawdwr, sm. 41, 47 [116, 138, 142]. brawtwyr, pl. 15-16, 47.
brawt (judgment), s. 15, 48, 53, 124, 126. [brodyeu, pl. 142].
brawt (friar), sm. 88.
brawt (brother), sm. 38, 50, 52, [93, 139]; — brenhin, 3; [— hynaf, 135]; — hynaf, 49, 50; — (ieuhaif), 50; — lladedic, 38; — llolfrud, 38; — mam (= ewythyr), 39; — tat (= ewythyr), 38. See ran. brodyr, pl. 49, 50, 52, 127; — dyn lladedic, 37; — llolfrud, 38; — broder, 127.
brech, s. 6, [7], 23.
breinhowl, a. 4, 6, [8], 35, 128; breinhyawl, 4, 35; breinyawl, 35.
breint, sm. 45-6, 48, 53-4, 90, [91], 128; — amws, [65], 67; — anyanawl, 54; — arglwyd Dinefwr, 3; — brawt hyn-
INDEX TO WELSH TO TEXT

haf, 49; — ki, [77], 80;
— gwr, 90, [91]; — gwyrf y
llys, 15; — gwyyst, 88;
— hwch, [77], 80; — llys,
[14], 16-17, 27, 36; — merch
gwr ryd, 23; — merch (six
superior officers), 8; — — y
pymthec, 23; — milgi, [65],
67; — modrydaf, 81, [141;
— morwyn, 137; — offrwm,
114; — penkenedyl, 45,
[65], 139; — perchennawc
odyn, 103; — pymthec (offi-
cers), [9], 23; — swydeu,
[54, [65]; — swydeu, 15; —
tat, 45, [65]; — tir, 54-5.
See vn.
brenhin, sm. 2-4, 6, [7, 10-14],
15-34, 44, 46-9, 51, 53-8,
[59-60, 63-4, 97-9, 104, 110-
11, 114, 116], 123-6, 128, 131,
[134, 138]. alltut —, 44-5;
amws —, 6, [8], 21; anheb-
cor —, 124; anrec —, 6, 17;
anreith —, [10, 14], 15, 21,
[111, 114]; brawt —, 3;
[bryccan —, 105]; cadeir —,
3; caeth —, 125; capaneu —,
21; karw —, 35-6; cled —,
4, 29; [coet —, 110]; corn —,
85; — buelyn —, 131;
kostawc —, 34; crwyn —,
19; cwn —, 19; cwynos-
sawc —, [99], 125; kyfryweu
—, 24; kycleic —, 35; cyn-
lllyfanu —, 19; kynydyon —,
36; cyrn —, [14], 19; dad-
leu —, 29, 30; [degwm —,
12]; diawt —, 3; diffeith
—, 27, [65], 67; dilat —, 22,
131; dirwy —, 123; dylyet
—, 28; ennill —, 2; eurgrawn —,
[60], 124; [ewyllis
—, 110]; [fioleu —, 14];
[fior —, 104]; [fiolest —, 36,
131; galanas —, 3, 4, 6, [8];
gellgi —, 34-5; gwassana-
eaeth —, 5; [guassanaeth-
wr —, 99, 116]; gwely —,
5, 22; gwyisc —, [11], 18;
gweirc —, 2, [111, 134];
gwyd —, 2, 29; gwyra —, 3,
47, 49; hebau —, 124; hyd
—, 35-6, 127; iat —, 3;
llaw —, [14], 15-17; lle —,
18; lleidyr —, [65], 67, 124;
lles —, 19; llu —, 20; mab
—, 3, [11]; march —, 16, 24;
meirch —, 20; merch —, 89,
[111]; milgi —, 34; nadj —,
2, [13], 125; neges —,
30; nei —, 3, [11]; neuad
—, 28; [odyn biben —, 102];
odnty —, [10], 57, [59];
offrwm —, [11, 12]; panel —,
24; pleit —, 50; prifor —,
55; pynuarch —, 65; reit —,
131; rwyt —, 123; swydog-
yon —, 2; [telyn —, 105];
teu —, 20; teuluw —, 43;
traet —, 5, [7], 26; treul —,
57, [59]; trugared —, 30,
123; wyneb —, 3; yscubawr
—, [10], 82, [102], 140; [ys-
tauell —, 10, 116].
See awssen; canhat; Kymry;
gwestua; gwlat; gwr; gwr;
sarhaet; tayawc; tir; tri
buhyn.
brenhines, s/. 2, 3, 6, [7, 11, 12],
16, 19, 21, 23, 27, 34, 57;
dillat —, 27; gwassanaeth —,
5; [guenigawl —, 135];
gwisc —, 27; llaw —, 3;
nawd —, 3, 4, [13; offrwm
—, 12]; sarhaet —, 3; swyd-
ogyon —, 2.
See disteae; effeirat; gwast-
trawt.
[brenhinyaeth, s. 116].
brethyn, sm. 2, 45, [105].
breuan, s. 30, 46, [94, 105].
breuanu, pl. 95.
breyr, sm. 34-6, 54, [102-3, 106], 123; — disswyd, 44; — teyrn, 22. See alltut; gal-
lanas; gwr; mab; merch; sarhaet; tayawc; teuluwr; tref.
[bric, s. 105].
briduw, s. 85.
broch, sm. [77], 80, 130.
brodoryon, s. 50.
brwydyr, s. 126.
brwynha, v. 5.
bry, 42, 49, 129.
[bryccan, s. 94, 105-6].
bryn. See helyc.
bu, sf. See can; deu; deudec;
dwy; naw; pedeir; teir; trî;
ygein; whe.
bual, s. 17.
buarth, s. 40, 62, 83.
buch, sf. 15, 35, 69-72, 80; — ac vgeint aryant, 42; — uawr, 118; — hesp, 71.
[budei, s. 107].
buelyn, 131.
Buellt, 1.
bugeil, J. 41.
bugeilgi, J. 34, [138].
bugeilyaeth, s. 41.
builyn, sm. See tri.
[buwc, sf. 14, 74, 77-8, 98, 116].
bwch, sm. [77], 80.
bwell, s. 45, 57, [106, 108]; — awch lydan, 31; — gyn-
nut, 50. bweill, pl. 30.
bwlch, 30.
bwn, s. 17.
bwrw, v. 49; [bryhyer, 137];
bryyet, 36; byryo, 46.
[bwyall, sf. 59, 94; — enillec,
[bwyll, s. 106].
bwyllwrw, s. 40.
bwystuili, s. 36, [113].
bwyta, v. 26; bwytaho, 29.
by, 17. See py.
[bychancet, s. 96].
bydaf, s. 81.
bydar, s. 130.
byryst, sm. 25.
byys, s. 42, 45, [65]; — bychan, 84.
byssic, 56.
byt (world), s. 130, [139, 142].
byw, 49, 51, 72, [74], 87, 129,
[138, 140]; — a marw, 29.
bywawl, a. 86.

C.

[caboluaen, s. 106].
kadarn, 124, 127, [139].
kadarnhau, v. 1, 47, [136; ka-
darnha,92; kadarnhaet,101].
kadeir, s. — (bard), 17, 33.
See brenhin.
kadeirawc, a. 117. See ygnat.
Kadell, 1.
kadno, s. 78, 80, [113], 131,
[133].
kadw, s. — kfyreith or moch,
83; — — deueit, 83, 84.
kadw, v. 6, [7, 14], 15, 27, 35,
52, 54-5, [63-4], 89, [112,
116], 124, [137]; — kyn-
koll, 124; katwet, 35-6;
katwady, 116; ceidw, [14],
15, 22, 24, [99].
kaeriwrch, sm. [77], 80.
kaeth, s. 46, [94, 111, 116],
117,125; [— dyn arall, 116];
— telediw, 45; a. 45-6. See
guenidawl; heb.
kaffel, v. 2, 16, 20, [61], 117, 126–8, 132, [133]; kafas, 50, 53; kaffant, 21, 49, 57, [59, 62], 87; kaffei, 132 [133]; kaffer, 18, 30, 44, 53, 84, [110, 112, 114, 116], 118, 123; kaffo, 6, [7], 15, 32, 81, 84, 87, [108, 113], 117–18, 128, 132, [134]; kaffront, 75]; kahat, 124, 128; keffir, 35, 52–3, [60], 79, 83–4, [104, 109, 113], 123, 126, 131, [138]; keffych, 112; keiff, 11, 13; keiff, 2, [10–14], 15–22, 24–33, 44, 46, 48, 50–2, 57–8, [59–62], 69, [76], 81–2, 86–7, 90, [91, 93, 95, 98–9, 103, 107–10, 113–14], 123, [139].

[kagell, sj. 101].

kagen, s. 81. See keig.

[kala, s. 92].

kalan, s. [—Awst,65]; — Gayaf, 30, 67, 72, [74–5, 102], 118; — Ionawr, [76], (87); — Mawrth, 30; — Mei, 20, 28, [65–6], 67, 69–72, [73], 81, 123; — Racuyr, 19, 35, [65–6], 67, 69–72, [73]; — Wherrawr, [65], 67, 69–72, [73].

kallawued, 35.

kallawr, s. 31, 50, [108].

callon, s. 18, 35; calon, 124.

kam (wrong), s. 4, [10, 14], 15, [93, 113], 127; [y, 101, 142; yg —, 138].

kam (step), s. See naiw; pump.

camlwrw, sm. 26, 35, [65], 67, 79, 87; — ki, 82; — kynydylon, 19; — gwastrodyon, 21; — llys a llan, 113–14.

camlyryeu, pl. 28. See trayan; tri buhyn.

[camwedawc, 139].

camwerescyn, sm. 53.

can, n. a. — mu, 2. See canhwr.

canawon, pl. 82.

canhastyr, 127.

canhat, s. 52, 89, [141]; — abat, 88; — arglwyd, 46, 51, 57–8, [59]; — arglwydi, 88; — athro, 88; — brenhin, 6, [7], 51, 128; — kenedyl, 62, 92]; — Duw, 36; — gofllys, 31; — gwr, 90, [91]; — mach, 85; — penkerd, 33; — perchenawc tir, 61–2, 107; — perchennawc march, 69; — tat, 88; — ygnat llwy, 16. See canhyat.

canhatta, v. 88; canhadant, 51.

canhebrwg, v. 4–6.

canhwr. See deu; llw; try.

canhwyl, sf. 5, [7], 26, [116].

canhwylleu, pl. 132, [133].

canhwyllyd, sm. 2, 5, [7], 23.

canhyaow, a. 44.

[canhyat, s. 59, 61–2]. See canhat.

canhywdd, v. 37; canhymdaant, 2.

canllaw, s. 130, [142].

cantref, sm. 2, 85, [100, 115], 122, [141]. See deunaw; petwar; raceistedyat.

kanu, sm. 22, 34.

kanu, v. 33, [78], 79; — efferen, 81, 117; — ypater, 130, [142];

kanu, 22; kanet, 20, 22, 33.

capan, s. 30; — glaw, 24. capaneu, pl. 21.

capel, s. 57, [59].

[caplan, sm. 9].

car, s. 44, 52, 126, 132, [133; 139–40]. carant, pl. 54, [139]. Cf. karr.

karcharer, v. 32.

karcharwr, s. 31–2. [carcharonyon, pl. 111].

[cardawt, s. 64].
[carlwg, s. 98]; carlwnc, 131.
karr, s. 68; [car yr ychen, 95].
See datanhud.
[carreit, s. 98].
[carteilo, v. 62].
[caru, v. 112, [car, 10; carho, 142]; caradic, 47.
karw, s. 35, [77, 79, 98, 139].
See brenhin.
[karwr, s. 140].
caryat, s. — kyfeillon, 124.
cas, 124, [140].
[cassau, v. 112].
kassec, sf. 69, 80, 126; — rewys, 68, [78]; — tom, 68.
[kessyc tom, 111].
kastell, s. 32.
kat, s. 22, 126.
kath, sf. 82, 84, 126, 131, [139, 140].
kath eu, pl. 30.
kathderic, 82.
[katwadwy, 116]. See kadw.
kawc, s. 25.
kaws, s. 57, 90, [91, 95].
kayat, a. 34.
kayu, v. 4; kay wys, 51.
kebystyr, sf. 21. kebystreu, pl. 20.
[keureith, s. 106]. See kyfreith.
kefy, s. 43, 49. [64], 68. See mab.
kefynderw, s. 38, 52. kefyn-dyrw, pl. 50, 52. See ran.
cegin, sf. [13], 18, 21, 24, 26, 31-3, 57, [59].
cehur, s. 17; cehyr, sm. 127.
ceidw, v. See kadow.
keifyn, s. 38, 53. See ran.
[keig, s. 104]. See kagen.
[keilawc, sm. 77-8]; keilyawc, 79, 84. [keilogeuc, pl. 140].
keill, sf. 21. keilleu, pl. 42, [97].
keinhawc, sf. 45, 57-8, [60, 65], 83, 88-9, [99, 109, 138-9, 142]; — a dimei, 122;
[— kyflet ae thin, 97]; — paladyr, 109. See dec; deudec; deunaw; dw; pedeir; teir; vn; whech.
keinhawc cota, [75, 77], 79, [111, 113]. See dwy; pedeir.
k. cotta, 34, 79. See dwy; pedeir; teir. [k. cwt, 107].
keinhawc kyfreith, 43, [75-7], 79, 81, 88, [105-7]. See dec; dwy; pedeir; wyth.
keinyon, pl. 31.
ceip, s. 106.
ceirch, s. 56, 71.
keissaw, v. 39, 40, 81-2, 117; keis, 51.
[keitwat, 63-4; — kyfreithawl, 63].
keithiwaw, v. 58, [59].
cel, s. 121.
kelefrty, sm. 118.
kelein, s. [113], 122, [137, 141].
keludydt, sf. 58, [59].
kelu, v. 49, [137].
[kelwyd, s. 112].
kenedy, sf. 44, 51-2, 54, [64], 85, [96-7, 100, 109, 110], 121-2, 126, 129, 130, [136-8, 140, 142-3]; — llofrud, 37-9; — mam, 38, 62, 126; — tat, 38; — y lladetic, 38-9. See ach; aelod; can-
hat; dwy; naw rad; rod.
keneu, s. 34.
kenuin, s. See baed.
cennat, s. 17.
cerd, s. 33-4, 58, [59].
kerdet, v. 6, [7], 32, 40; kertho, 69, 127.
cerdoryon, pl. 3.
kerenhyd, s. 39, [109], 120.
keryn, sf. 56; — ved, 6, [7], 25, 56, [98]; — vragawt, 56, [99]; — gwrwf, 56.
[ct, s. 62].
INDEX TO WELSH TEXT

ketymdeith, s. 40-1. ketymdeithon, pl. 41.
cetymdeithas, s. 3, 40. [keubal, s. 107, 138].
cewilyd, sm. 126.

ki, sm. 35, 80, 82, [137, 139]; — kallawued, 35; — kyn-deirawc, 83; — kynefodic, 82. kwn, pl. 19, 20, 36, [77], 80, [135, 140].

kic, s. 36, [64], 68, [76, 78], 80, [95, 97-8, 113], 121; [— dys-gyl, 106].
kidant, s. 42.
kilyaw, v. 119.

Ciric, 35, 71.

cled, s. 17, 33. See brenhin.
cledyw, sm. [105, 137]; — bis-weil, 26, 32.
cleyt, s. 69, [138].
cleinaw, v. [78], 80.
cleis, s. (edge) 56, 71, [98].

[cloch, s. [57].
clochyd, s. 9.
clun, s. 56.
clust, s. 41-2, [66], 68-70.
clinw, s. 3.0.
clybod, v 41-2, 85; clywher, 5, 90, [92].
cnawt, s. 42.
cnithyo, v. 45, [65].
knyw, s. — hwch, [76], 130.
coc, sm. 2, 5, [7, 13], 23, 26.
koescyn, s. 30.
koesseu, pl. 21.

coet, s. [62, 115], 117, 127, [143]; — a maes, 37, 54, 121. See brenhin; hwch.

koetwr, sm. 45, 117.

cof, s. 120; — dial, 121.

kouawdyr, s. 116.

coffa, v. 20.

cogeil, s. 51.

colofyn, sf. 4, [11, 14], 15, 19, 21, 29. [colofneu, pl. 10]. See teir.

coll, s. 118, 124; [colledew, pl. 137].

[kollen, s. 104].
colli, v. 41, [63, 65], 67, 88, [109-12], 124-6; [collant, 96]; collieddic, 51, [101, 104]; coller, 26, 88, [137]; collet, 51, [103, 113], 119; collir, [99], 128-9, [140]; collo, 29, 52, [115]; cyll, 52, 83, 87, [92, 100].

cont, sf. 132, [134]; — ky-freithawl, 131.

cor, s. 40.
corflan, s. 51.
corff, s. 52-3, [78], 80. See petwar.

corn, s. 5, 20, 70, [78], 80, 89; — bual, 17. kyrn, pl. 20, 22-3, 43. See brenhin.

corun, s. 58, [59], 128.

[corwc, s. 107].
cospi, v. 126.
kostawc, s. 34.
cota, cotta, cwta, a. See keinhawc; eidon.
cowyll, s. [135; — gureic, 93]; — merch brenhin, 89; — — breyr, 90, [91]; — — cy-ghellawr, 43; — — gof llys, 31; — — maer, 43; — —
tayawc, 90, [91; — merchef (6 superior officers), 8; — (15 inferior officers), 9], 23; [— morwyn (newly wed), 93; — (violated), 92].
crach, s. 130.
[crad, a. 116].
credu, v. 40, [63]; credir, 41; credadwy, 41; [cret, 101].
kreuyd, s. 39.
creir, s. 41, [74], 84, [92, 112], 119. creireu, pl. 129.
creith, sf. 43; — gogyparch, 42–3; — o gyuarch, [112], 118.
[creu, s. — moch, 105].
creuan, s. 25.
creulonder, s. 128–9.
crewys, v. 41, 129.
Crist. See Iessu.
Cristonogyon, pl. 130, [142].
croc, sf. 41, [64], 121, 130, [142].
croen, s. 24, [64; — beleu, 98]; — buch, 20; — buwch, 98; — kadno neu lwydwn arall, 113; — carlwg, 98; — karw, 98; — dyuhydrig, 98; — ewic, 98; — hyd, [12, 14], 17, 36; [— llostlydan, 98]; — march, 68; — ych, 18, 20, [98].
crwn, pl. [14], 19–21, 26, 131; — gwarthec, [13], 24, (26).
croes, sf. 29, [143].
croesuwyd, sm. 55.
croessaneit, s. 21.
crowyn, s. 34, [76].
[crwydraw, v. 64].
cryc, s. — anyanawl, 130.
crychyd, s. 17.
kryman, s. 40, [94-5, 106].
krymaneu, pl. 30 [94].
[crynu, v. 96].
crys, s. 22, 30, 90, [91], 132, [133].
kuaran, s. 20, kuaraneu, pl. 45.
cuccwy, s. 31, [110].
cud, s. 121.
cudua, sf. 58, [60].
kudyaw, v. 58, [60], 120; kudyo, 6, [7], 82, 125; [kud- yet, 105; cuthyo, 60].
[cuhudyat, s. 139].
cussan, s. 127.
cwccwyaw, v. 79; [cwcwyaw, 78].
cwlltyr, s. 50, [94, 106, 108].
cwrf, s. [14], 15, 22, 25, 29, 31, 56–7.
cwta, a. See keinhawk.
cwyn, s. [78], 80; [yg —, 97].
cwynaw, v. 96.
cwynnossawc, s. — brenhin, 99; cwynnossawc, 125.
cwyr, s. 25, 81, [98].
cwys, sf. 55, 58, [60].
cychwedyl, s. 131, [134].
kychwynu, v. 40.
cydrchawl, a. 117.
kyfad, [64], 123, 132, [134].
kyfaned, 48, 55, [140].
kyfar, s. [108], 117. See ar.
cyfaruot, v. 132, [133; cyfarffo, 87].
kyfarwr, sm. 117.
kyfarws, s. [10; — gwr ar teulu, 99]; — neithawr, 33.
kyfarwyd, 40, [114].
cyfarwyneb, 4, [12], 19.
cyfanned, 82.
kyfed, s. 26, 131.
kyuedwch, s. [11], 17, 28, 31.
kyfeillon, pl. 124.
kyfelin, sf. 30, 45; kylfelinyawc, a. 45.
kyferderw, s. 38, 52. kyfer- dyrw, pl. 50, 52. See ran.
cyflaun, sf. [110], 122, 125:
INDEX TO WELSH TEXT

— kenedyl, 62. kyflauaneu, pl. 125.
kyflawn, 3.
kyflet, 3, 56, [97]. See lled.
kyfloc, s. 40; — gwr, 45.
cyflogawt, s. 70.
cyfloscwrn, 82.
[kyflcychwr, 101].
cyflygat, 82.
cyfnnesiueit, pl. 86.
cyfnwot, 72, 135; — got, 93, 135.
cyflygat, 82.
cyfran, 26, 54, [114], 124, 127;[kyfranawc, 13]; kyfrannawc, 40, 51, 120.
cyfrannu, v. 40, 128; kyfranant, 19.
cyfreith, sf. 39, 48, 51, [63, 74], 82, 84, 89, [100, 110, 112, 116], 117, 122-3, 131, [133, 135; — anreith, 114; — anudon, 109; — aryant, 64; — benfic, 108; — eur, 64]; — gellgi, 34; [— Howel Da, 112; — hwch mawr, 76; — Hywel, 138]; — lledrat, 83; [— magu ulwydyn, 98; — sened, 11]; — tir, 47; — twyll vorwyn, 132, [134].
gan —, 132, [134]; herwyd —, 54; o —, [14], 18, 29, 49, 125, 132, [137]; wrth —, [10, 14], 15, 117; yg —, 16, [112], 117, 120. kyfreithu, pl. 1, 125; — gwlant, 36; — 1lys, 1, 36. See kadw; keureith; keinhawc; fford; gwerth; oet; teir; tried.
kyfreithawl, a. 72, [74, 100], 119-21 124, 129, [142]. See amot; aneueil; keitwat;
cont; etiued; etiuedyaeth; goby; gwanas; gwerth; gwirawt; gwrec; llafur; notwyd; pump; rantir; ty; tyst.
cyfrifer, v. 35; cyfriffer, 42.
[kyfrinach, sf. 137].
cyfrwyu, pl. 21, 24.
cyfrwys, a. 34.
kyfuch, 42, 132; kyfuwch, [61], 125, [133].
kyffelyp, 5, 6, [8], 30, 71, [101], 131.
[kyffredin, sm. 134, 140].
kyffroi, v.; kyffroer; kyffroet, 48.
cygein, v. 53, 120, 127.
cyghaws, s. — gwedy brawt, 126.
kyghellawr, sm. 17-18; 27-30, 43, 48, 57, [111, 114], 131.
cyhalloryon, pl. 54.
kyghelloryaeth, s. 27, 29, 56.
yghor, s. [12], 37.
yghori, v. 39, 126.
ygwg, s. 14, 15; kygwng, 42.
[kyhoed, 64].
kyhoedawc, a. 46, [109], 120.
kyhyt, 43.
ych, s. 28, 57, [59].
ycyll, v. See colli.
kylleric, s. 35.
[kylllel, s. 105, 137. kyllyll, pl. 99].
kyllello, v. 127.
[kyllided, v. 115].
yllidus, 30.
yllitussson, pl. 4.
cymanua, s. 2.
kyrmhel, v. 28, 39, 44, 87, [97, 116, 139; kymhelo, 138].
kyrmheu, pl. 35.
kyrmhwt, sm. 1, 31, [100], 119, 122. See deu; teruyn.
kynogyn. See kynnogyn.
[kynoreu, pl. 101].
kynorty, s. 57, [59].
kyn ted, s. [11, 14], 15.
kyn tefin, s. 20.
kynudwr, s. 4.
kynulleita, sf. 1.
kynullir, v. 57.
kynut, s. 32. See bwell; pwn.
kynwarchadw, s. 47-8; — ar diffeith, 46-8.
[kynwheith, 141].
kynyd, sm. — gellgwn; —
 milgi, 20. kynydyon, pl.
[10, 12, 14], 19-20, 35-6, 57,
 [59]; — gellgwn; — milgwn, 19.
kyrch, s. 46.
Cy rchell, s. 1.
kyrchu, v. 37; kyrch, 52, 82; 
ky rcho, 4.
cyrraetho, v. 2.
cyrrynt, s. 55.
cyscu, v. 4, 5; [cysgu, 135].
kyssecrrer, v. 128.
cyssesfin, [9, 59], 122; cysses-
 uin, 58.
kyssegr, 85, 87.
kyssegredic, 39.
[kyssegyr, 101].
kysswynaw, v. 123.
cystlw, s. 130.
kyt, s. 46, [93]. See tir.
cy tetied, s. 52-3. cyttet-
 uedyn, pl. 38-9, 48.
cytleidyr, s. 41.
kytysynhyaw, v. 37.
kytyyo, v. 45, [93], 132; [kyyto,
 134]; kyt, [78], 80; [kyyta, 94].
kytystry yaw, v. 37.
kyw, s. [77], 79.
kyweir, 16.
[cyweirgorn, s. 105-6].
kyweithas, s. 131.
INDEX TO WELSH TEXT 363

kywerthyd, s. 3, [114].
kywlat, s. 119.
[kywrein, a. 136.]

CH.
[chwechet, n. a. 62]. See whechet.
chwioryd, pl. 38. See whaer.

D.
da, a. 1, 29, 54, [77], 80, [112], 136.
da, sm. 33, 41, 44, 51-3, [63-4, 76], 86-7, 89, [95, 100, 104, 108-10, 114], 118, 120, 124, [141]; — addycker o ryuel, [115]; — adedfedic, 88; — bywawl, 86; — dilis, 132; [— dilys,134]; — marwawl, 86.
dadleu, v. 126.
dadleuwyr, pl. 120.
dadyll, s. 16, 29, 40, 71, 84, 89, 113-14, 119-20; — sarhaet a lledrat, 17; — tir a dayar, 119. dadleu, pl. 5, [96-7, 110, 115], 117, 125, [135-6, 140]; — tir a dayar, 47. See brenhin; gwys; tri.
dauat, s. 75, 83; — hesp, 18. deueit, pl. 26, [75, 105, 114].
dafyn, s. 129.
da, v. 17, 29, [64], 84, [104], 118; — llys, 29; dalher, 57, [66], 67, 123; daly, 28; dalyet, 83-4; dalyho, 18, 84; dalyo, 83; deila, [10-11, 14], 15, 84; delit, 123; dyeila, 24.
damdwy, 35, 118, [135].
damwein, s. 18, [116].
damweinha, v. 28.
dangos, v. 15, 19, 27, 47-8, 52; dangosso, 15, [98]; dangosswn, 36; [dengys, 13].
dant, s. 74-5. deint, pl. 130.
darfu, v. 1; darfro, 5-6, 47, 123; [darfo, 7].
darlein, v. 138.
darmerth, 6.
darmertho, v. 7.
darymreto, v. 13.
das, s. 49.
datanhud, sm. 48-9, 53; — beich; — karr, 48; — cwbyl, 49; — eredic, 48-9; — tir, 48.
datganu, v. 116.

datwyrein, s. 87.

dawnbwy, sm. 56; — gayaf, 56; — haf, 57.
dayar, sf. 3, 30, 58, [60-1, 63], 83, 125. See tir.
dayret, s. 15.
dec, n. a. [— a deugeint ar-yant, 101]; — a deu vgeint, 42, 70, 72, [73], 131; — — — a dimei a deuparth dimei, 42; [— ar hugein, 104, 106]; — hugeint, 43, [65], 67, 70, [76, 101-5, 109]; — aryant, 42, 71; — a phetwar ugeint, [111]; — keinhawc, 60, 69, 71; [— kyfreith, 76]; — llydyn ar hugeint, 83. See deg; llw; oet; pedeir.
decuet, n. a. — llwdyn, 110.
dechreu, s. 118.
dechreu, v. 22; dechreuh, 47; dechreuh, 5-6, [7]; dechreuir, 47; dechreuo, 6, [7].
dedyf, s. 89, 128. dedeui, pl. 1.
defnyd, sm. 83, 117.
defnyd, v. 35.
deg, n. a. See dec; llw; oet.
WELSH MEDIEVAL LAW

Degeman, 121.
degwm, s. See brenhin.
deheu, 4, [11], 20, 43, 46, 58, [60].
Deheubarth, 1, [113].
deilyat, s. 83, 85.
[deissyuedic, 115].
deissyfyt, 117.
delwat, s. See gwaet.
dera, s. 69, 72, [74].
[derwen, s. 104].
deturyt, s. — gwl, 47. See gwaet.
deu, n. a. m. — ardelw, 88; [- arglwyd, 134, 136]; — canhwr, 37; — kymeint, 39; — kymhwt, 55; — dawnbwyd, 56; — dyn, 41, 85, [115-16]; — — plwyf, 41; [- eidon, 74; — eirawc, 139]; — etiued, 49; — vab, 40; — vanach, 40; — vordwyd, 25; — vyrret, 25; — ganu, 34; — hanher, 47, [91, 103, 114-15]; — mach, 86; — nawvetdyd, 48, [63]; — parth, [78], 80; [- parthawc, 76]; — tir, 55; [- ty, 103]; — vgein mu, 35; — wr, [96], 119; — wr (arglwyd), 40; — wystryl, 16. See ell; oct; ran.
deudec, n. a. — a deu vgeint, 70, 72, [73]; — keinhawc, 34, 45-6, [65-6], 67-9, 71, 79, 81, [98, 100, 102, 105-7]; — kyfelinyawc, 45; — erw a trychant, 54; — golwyn breinhyawl, 35; — gwestei, 3; — lllecy, 1; — llydyn, 83; — mu, [11], 123-4; — punt, 121; — troetued, 55. [deudeg, — wyr, 99].
[deubylic, 108]; deubylyc, 16, 24, 46, 52, [111, 113], 120-1.
deugeint, n. a. See dec; deudec; dwy; llw; wyth.
deuwyn, s. 35.
deunaw, n. a. — cantref Gwyned, i; — keinhawc, [65], 67, 70-1, [73]; — llaethen; — troetued, 54; — vgeint aryant, 37.
deuparth, — byw a marw tayoget, 29; — (cwyr), 26-6; [- deudeg mu, 11]; — dimei, 42; — guerth, [78], 80; — plant, 90, [91]; — pyscawt, 107.
dewis, ar, 81.
dewis, v. 28, 50, 53, 88, 130; dewissei, 29; dewisset, 20, 45, [65], 69; [dewisso, 1o]; dewisswyd, 1.
diagho, v. 17; dieinc, [64], 130.
dial, s. 39, [104], 122-3. See kof.
dialho, v. 126.
diarhawc, [74], 84.
diatlam, a. [65], 67, 131, [134].
diawt, sf. 3, 18.
dichawm, 49, [73], 89-90, [91-2, 97], 120-1.
[didim, a. 139].
[didyn, v. 75].
diebredic, 86.
dieinc, v. See diagho.
dieu, sm. diewwed, pl. 88. See naw; pump; tri.
diuach, a. 88, 132, [134]. Cf. dyuach.
diuau, a. 82.
diuetha, v. 41, 117; [diffethaer, 137].
diuwyn, [62, 97, 104, 110, 112], 118, 122-3, 132, [134].
diuwnaw, v. 119.
INDEX TO WELSH TEXT

diffeith, 46, 48; — brenhin, 27, [65], 67.
differ, v. 5, [7], 124, [138]; differho, 69; differir, 85; differo, 69.
[diffodi, v. 103]; diffother, 5, [7].
diffwyth, a. 70.
[diffyc, 110].
digassed, 120.
digawn, 4, 56, 82.
digyfreith, 33, 130.
dihawl, 48-9.
[dihenydyer, v. 104].
[diheurwyd, s. 142].
dilis, 53-4, [66], 67-8, 119, 132.
See dilyls; gwlet; lle.
dilyls, 134. See dilies.
dilyst.awt, s. 92, 97.
dillat, s. 22, 25, 30, 87; — amaerwyawc,—amarwyawc, 111; — gwely, 22, [94].
See brenhin; brenhines.
dillwg, v. 83, 131; dillygho, 84.
dimei, s. 83, 88, [106]. See keenawc; dec; seith.
dinawet, s. 72, [74]. dinewyt, ph. 29, [114].
Dinefwr, 3-4.
dineu, v. 82.
diofei, v. 58, [59, 93; diofdef, 11].
diofredawc, 37, [97, 101], 121.
diogel, 4, [6, 8], 85.
diogir, a. 87.
diot, v. 1, 58, [60, 62], 127; dotter, 25; doter, 31, 35, [62].
dir, a. 89.
dirmyccer, v. 22, 24, 27.
dirrwysc, 68.
dirwy, sf. 26, 58, [60, 65], 67, 79, 87, 124; — brat arglwyd, 52; — brenhin, 123; — ki, 82; — kynllwyn, 46, 52; — gwreic (violated), 92, 97; — ledrat, 123; — lllys a llan, 113-14; — treis, 123; — ymlad kyfadef, 123. See hanher; trayan.
discwyl, v. 37.
discyn, v. 69; discynho, 17, 24.
disgyfreitha, v. 83.
disgyfrith, 83.
disseyd, 44, 55-6.
distein, sm. 2, 5-6, [8-9, 11-14], 15, 18-21, 24, 27.
distein brenhines, 2, 5, 23, 27.
ditonrwyc, 72, [73].
ditraghwydder, s. 142.
diw, s. 49. See duw.
diwall, 63, 103.
diwarnawt, s. See naw; oet.
diwat, s. [63], 89.
diwat, v. 37, [92, 97, 99, 101, 108, 113]; diwadet, 119; [diwatet, 112; diwatter, 109, 143; diwatto, 108; diwedir, 63].
diwc, v. 89.
diwed, s. 118.
diwedir, v. See diwat.
diwedyd, s. 35.
[diweirdeb, s. 96-7].
diwethaf, 5, 39, 71.
diwyant, v. 33; diwydir, 23, 83, 89, [96], 126, 132, [133, 137, 139]; diwygwyd, 87, [138].
[diwyneb, 135].
dodi, v. 1, 29, 40, [77], 80, [110], 124-5, 129; dodes, [75, 81; dodet, 38, 83, [96]; dodir, [66], 67, 71-2, [73; doter, 143; doto, 143]; dotter, 17, 26, 83; dotto, [13], 18, [107], 118.
[dodwi, v. 78]; dotwi, 79.
doeth, a. 130; doethaf, i.
do, a. 19.
[douot, s. 105].
dofreth, s. 19, 28, 57.
[dofrethwy, pl. 98].
douyr rud, 75. See dwfyr.
dogyn vanac, 41, [100]. See
dygyn.
[dohotrefyn, s. 91]; dootrefyn,
90, [94].
dor, s. 32. [doreu, pl. 101].
dorglwyts, s. 96, 102.
dosparth, v. 136.
dracheuyn, 7; draecheuyn,
96. See tracheuyn.
draenen, s. 104.
drefa, s. — o geirch, 56.
drwc, s. [78], 80, 83; a. 1,
[140]. See dryc.
drws, sm. 23, 35; — kor, 40;
— eglwys, [101], 130, [142];
— y gagell, 101. drysseeu,
pl. 4.
dryc, a. 1, [93], 130, [140].
See drwc.
drychaf a gossot, 45, [65].
drychauedic, a. 95.
drychafel, sm. [9], 44, 46.
drychafaleu, pl. 46. See
drychafel, v. 32.
drycheif, v. 82; drycheif, [66],
67, 70-2, [73], 118, 127;
drycheiff, 127. See drycheif.
dryssawr neuad, 2, 6, [7, 12],
23-4.
dryssawr ystauell, 2, 6, [8],
23-4.
[dryssoryon, pl. 10].
dulin, s. 30.
dull, s. 40, 47.
duw, s. [— Awst, 77]; — kalan
gwedy efferen, 87; — —
Mei, 20; — Pasc bychan, 87;
— Sul y Drindawt, 87. See
diw.
Duw, s. 1, [13], 34, 36, 41-2,
81, [101, 112, 142].
dwfyr, s. 69. See douyr.
dwrn, s. 105.
dwy, n. a.f. — a deugeint,
[65], 67; — ar hudgeint, 71,
[73]; — egwyt, 83; — erw,
55; [— eskit, 98]; — ulwyd,
[66], 67; [— vlyned, 62];
— uu a deu vgeint arytant,
42; — geill, 21; — gin-
hawc, 27, [65], 70, 72, [73],
83; [— cota, 75]; —
cotta, 34; — — kyfreith,
[75, 77], 79, [102, 105, 107],
118; [— gyfreith, 106];
genedyl, [104], 122, [140];
gerwyn, 56; — golofyn,
29; — gwys, 55; — lathen,
54; — law, [96-7], 125, 132,
[133]; — nenforch, 117;
— pleit, 117; — ran, [11,
13], 15-16, 18, 20-2, 26, 38;
— rantir, 55; — rywhant,
82; — tref, 47, 54-5; —
weith, 28, 33; — wrged,
[95], 132, [133].
dwyn, v. 5; 22, 33, 41, 47, 54,
[63], 68, 85-6, [92, 96-7,
113], 117, 119, 122, 126, 129,
[134, 136, 138, 141]; duc, 1,
89; dwc, 16, 24, 51, [61, 63,
96], 129; dyccer, 41, [79],
82-3; [dycker, 63, 97, 115,
134, 142]; dycco, 40-1, 47,
82, 87, [92, 100, 114-15];
dygaf, 129; dyngant, 24, 40;
dyget, 36, [61], 87, 129;
dygr, [63, 93], 129.
dyd, sm. [10], 17-18, 40, [64,
66], 67, 81, 83, [101]; — kat
a brwydwr, 126; — — ac
ymlad, 22; — kyntaf, 122.
INDEX TO WELSH TEXT

367

dydyeu, pl. 48. See eil
hanher; liw; oet; pymhet
pymthecuet; seeithuet; trydyd; vn; whechet.

[dyuach, a. 62]. Cf. diuach.

Dyfed, 121.
dyuoet, v. 52, [63], 70, [78], 80,
[96-7, 108], 127; [da, 141];
daw, [11, 14], 16, 19, 27, 31,
38, 44, 47, 50, 52, 56-8, [60,
62], 83, 90, [91, 101-2, 107,
111,114], 122, [139,141]; del,
6, [7, 12], 15, 17-18, 21, 24,
30, 32, 82, 84-5, [100, 114],
121, 132, [134; delher, 108];
delhont, 49; [delowynt, 98];
doant, 35-6, [59]; doei, 29;
doent, 19; doet, 72, [74],
84, 87, [96]; doethant, 81.
dyuyrghi, s. [98], 131, [133].
dygyat, s. 129.
dygywdaw, v. 89; dygywd,
[105, 108, 114], 125; dygywdant,
50, [108]; dygywdet, 117; dygywdho, 68.
dygyw, — goll kenedyl, 122;
— wat yn erbyn dogyn
vanac, 100. See dogyn.
dylwyf, s. 39.
dyly, v. 4, 16, 18-19, 27, 33, 47,
49-53, 55, 57, [59, 62-4],
70, [74-5], 85, 87-9, [95-7,
104-5, 108-12, 115-16], 117-
18, 125, 128, 130-2, [133,135,
137, 140, 142]; dylyant, 28,
38-9, 51, [111, 121, 126-7;
dylyho, [61], 88, [111], 125,
[143]; dylyir, 39, 49, 51,
[100, 104, 108, 116], 117-18,
120-2, 126, 132, [134, 139];
dylyu, 87, [110], 122.
dylyedawc, s. 53. dylyedog-
yon, pl. 50; — tir, 47.
[dylyedus, 136].
dylyet, sm. 15, 41, 53-4, [104],
121, [136-7]; — kyghellawr,
29; — penkerd, 33; —
swydogyon, 2.
dyn, s. 2-6, [7-9], 16, 25, 27,
29, 31, 36-7, 39-43, 45, 47,
50-2, 54-5, 58, [60-5], 70,
[77], 79, 81-2, 84-9, [96, 98-
101, 107, 110, 112-13, 115-
16], 118,120,122-8,130,132,
[133-143]; — kaeth, 45;
[— didim, 139]; — eglwys-
sic, 39; — plwyf, 41; —
ryd, 45. dynyon, pl. 54,
85, 87, [93], 130; [— bon-
hecidc, 136]; — ty, [63], 124.
See deu; naw; petwar;
pvm; seith; seeithuet; tir;
tri; vn.
dynien, s. 32.
dyrcheif, v. 66, 76, 97]. See
drycheifr.
dyrnawt, s. [112], 118.
dyrnued, s. 56-7, [98].
dynnuoleu, pl. 45.
dyrwest, s. 1.
dyry, v. See rodi.
dyrys, 54, 121.
[dysc, s. 112].
[dyscu, v. 116]; dysc, 58, [59].
dysclyl, s. 26, [95; dysgyl, 106;
— lydan, 107. dysgleu, pl.
95]. See kic.
dywedaf, v. 41; dywedaf, 119;
dywedir, 41, [100], 125;
dyweddut, 41; [dywedwyt,
135]; dyweit, 41, [63, 93];
dywespwyt, 49, 123; [dy-
weter, 143; dyweto, 95,
143]; dywetter, 129; [dy-
wetto, 111].

E.

ebawl, sm. [65], 67, [139].
ebolyon, pl. 21, 24. [eboles,
sf. — tom, 139].
ebediw, s. 50, 55, [65], 67; — abadeu, 121; — kaeth, [111]; — cyghellawr, 43; — kynydyon, 19; — golffwys, 31; — gwassanaethwr arglwyd, 100; — gwr gorwlat, 99; — ryd, 99; — ystauellawc, 100; — gwreic ystauellawc, 100; — maer, 43; — penkenedyl, 100; — swydogyon llys, [8, 9], 23; — tayawc, 100; — ygnat llys, 17. ebediw, \( \phi l \). 28. See trayan.

ebestyl, \( \phi l \). 24.

[ebill taradwy, 106].

ebran, s. [11, 13], 16, 18, 20, 22, 56. ebraneu, \( \phi l \). [10], 21.

Ebrrl, s. 71, 130.

edeinyawc, 79.

ederyn, s. [78], 79; — enwawc, 17-18. adar, \( \phi l \). 5, 17.

edeu, v. See adef.

edrych, v. 69; edrycher, 119.

edyn, \( \text{sm.} \). 130.

euegyl, s. 48.

eydeit, 22.

esseiradaeth, s. 128.

esseirat, \( \text{sm.} \). 41, 51, [101], 117, 128, [135]. See offreirat.

esseirat brenhines, 2, 5, [9, 12].

esseirat teulu, 2, 4, [5, 9, 11-12], 21, 27, 124, 126.

esseiren, s. 81, 87, 117.

esseirenau, v. 51.

eglyws, sf. 5, 48, [101, 114], 131, [135, 143]; — ar tayawc tref, 51, 128; — ar tir tayawc, 100; — — — tref, [111]. See drws; tir.

eglywsic, 39, [61, 108].

egeddi, s. [91, 135]; — abenhig llwyd, 43; — gwreic, 92, 100; — merch brenhin, 89; — — breyr, 89-90, [91]; — — cyghellawr, 43; — — golffwys, 31; — — maer, 43; — — tayawc, 90, [91]; — — merchet swydogyon llys, [8-9], 23.

eowy, sf. 83.

[ehogyn, s. 107].

eidaw, s. 1, 28, 30.

eidged, s. 132, [133].

eidon, \( \text{sm.} \). [10, 13], 20-2, 26, 30, 32, 68, 72, [74], 84, [106], 123; — buarth, 83; — kota, 32; — moel, [74], — taladwy, 34. See naw; tri; whech.

eil, \( \text{n.a.} \). 37-40, 53-4, 85, [112]; — canu, 22; — corneit, 19; — kyfloodawt, 70; — datanhud, 49; — dyd, 81; — enllip, 93; — fflwyd, 28, [62]; — gyflaun, 122; — heit, 81; — llo, 72, [74]; — lloneit, 21; — nessaf, 22, 24; — — trayan, 98; — wys, 50.

eillaw, v. 96.

eis, s. 56.

[eissee kyt, 93].

cissin, s. 31, [110].

eissydyn, \( \text{sm.} \). 50, [61-2].

eisted, v. 4, [11], 17, 22, 24, 26, 29, 30, 33, [110]; eistedant, 20; eistedet, 29; eistedho, 3, [7]; eisteddo, 5.

eithin, s. 45.

el, v. See mynet.

elchaw, 38, 48, [76, 141].

[eluyd, s. 142].

elin, s. 56.

elor, sf. 131, [137].

elw, s. 71, [110], 124.

ell, — deu, 127; — tri, 126.

ellwg, v. [96, 115], 131; ellyger, 34.

emelltith, s. 1.
emenhyd, s. 25.
emenyn, s. 30, 57, 90, [91, 95].
emyl, s. 56–7, 71, 84, [98].
enkil, 52.
deriged, pl. 29, [114].
eneint, s. 130.
eneit, s. [76, 78], 80, [111–12], 129, [139, 142]. eneiteu,
pl. 130.
enneituadeu, 52, [104].
engiryawl, a. 55.
enllecei, 105.
enillo, v. 17, 33; enilient, 52.
enlliper, sm. [93, 100], 122.
enllip, sm. i, 108, 127.
enlliper, v. [93, 100], 122.
enlyn, s. 39, 32, 56.
enlliper, v. 129, [143].
enllip, sm. [93, 100], 122.
enlliper, v. [93, 100], 122.
enlyn, s. 30, 32, 56.
enllip, sm. [93, 100], 122.
enlliper, v. [93, 100], 122.
enlyn, s. 30, 32, 56.
ennill, s. 2.
enynu, v. 122, 132, [133];
enynu, 40; enyn, 26; enyn-
her, 5, [7]; enynho, 40;
[enyno, 103].
[enryal, s. 140].
enrydedus, a. 4; enryded-
ussef, 3.
enw, sm. i, [109], 131, [134].
See geir.
ennill, s. 2.
enynu, v. 122, 132, [133];
enynu, 40; enyn, 26; enyn-
her, 5, [7]; enynho, 40;
[enyno, 103].
eur, s. 6, [7].
erchi, v. 33, [135].
erdic, v. [108], 127.
erdic, 72, [73, 108]. See
datanhud.
eruyl, v. 24.
ergym, sm. 36, [94, 139].
erlit, 4, [116].
erlyn, v. 48.
erthi, s. 96.
erw, syf. 54, [108]; — gayafar,
28; — gwanhwy ar, 28;
[— yr ych du, 108. erwyd,
[pl. 136–7]. See deudec;
dwy; pedeir; wyth.
eryr, s. 131.
eskit, syf. 98. escityeu, pl. 22,
33, 90, [91].
escob, sm. 58, [60, 114], 130.
escyb, pl. 1.
escoby, s. 121.
escor, v. 129, [143].
escyn, v. 69; escynho, 24;
eskyno, 17.
esgubawr, s. 102. See ys-
cubawr.
estyn. See gobyr.
estynnu, v. 21; estynho, 47.
eturyt, v. 69, 118.
eturyt, eturyt, etrif. See ach.
etiued, s. 52–3, [61, 78, 95],
126; — gweiric keath, 46;
— gyfreithawl, 49; — llod-
rud, 39; — o gorff, 52–3;
— priodawr, 49; — y llad-
edic, 39. etiuedyon, pl. 39,
49, 53.
etiuedu, v. 80.
etiuedyaeth, s. 53–4. See lle.
etling, sm. 3–4, 33. See lle.
eur, 3, 16–17, 23, 29, [64, 105,
108, 114], 123, [134]; —
breinhawll, 4, [6, 8].
eureit, 22.
eurgrawn, s. 58, [60]. See
breinhin.
ewi, v. 129; enwet, 119;
enwet, 38.
[eny = yny, 108].
erbyr, v. 6, [7].
erchi, v. 33, [135].
erdic, v. [108], 127.
erdic, 72, [73, 108]. See
datanhud.
eruyl, v. 24.
ergym, sm. 36, [94, 139].
erlit, 4, [116].
erlyn, v. 48.
erthi, s. 96.
erw, syf. 54, [108]; — gayafar,
28; — gwanhwy ar, 28;
[— yr ych du, 108. erwyd,
G.

gadu, v. 16; gadet, 28, 36, 83; gat, [11], 23, 90, [91], 131; gatter, 84, 89, [93]; gattet, 102; gatto, [75-6], 125.
gayaf, sm. 18, 20, 28, 30, 56, 72, [74-5, 102], 118. See dawnbwyty; tri.
gayaf ar, s. 28.

[gyaf ty, s. 101-2].
gefeil, sf. 58, [59], 130.
geilwat, sm. 58, [60].
geir, s. t, 41, 88, [101]. geireu, pl. 119.
geir y enw, 120.
gelyn, s. 132, [133, 140].
geilig, s. 34, [64, 137]. gellgwn, pl. 19-20, 36. See brenhin.
gegeneu, s. 71.
genii, v. 124; ganher, [65], 67, 69, 71.
glan, a. 82.
glaw, s. 24.
[gleiu, pl. 99].
glin, s. 32.
gloyw, a. [14], 15.
[glyno, v. 97].
goben, s. [10], 17; — tyle, 94; gobenni tyle, 106.
goby, s. — alltudes, 94;
WELSH MEDIEVAL LAW

gre, s. [111], 123.
grewys, a. 68, [78].
grym, s. 17, 119.
[guadawl, s. 97].
gwadawt, sm. [14], 15.
gwadu, v. 31, 37, 41, 82, 89, 121-3, 129; gwadet, 79, 86, 89; gwatta, 31, 122, 130; gwallter, 31; gwalto, 37, 40, 46, 68, 85-6; gwedir, 85, 120-1, 129.
gwaed gwlat, 131, [134].
gwaeret, [73], 82; gwaet, 68.
gwaet. See gwaeret.
gwaet, sm. 37, [63, 112], 118, 129-30, [135]; — kyn delwat, 128; — Duw, 42; — dyn, 42, 82.
gwaetlyd, a. 25.
gwaen, s. 40, 54, 57, [59].
gwaen, v. 118; gwaehana, 90, [91].
gwahanredawl, a. 38.
gwahard, s. 29, 51; [v. 110].
[guala, sf. 75].
gwalch, s. 79.
gwall, s. 18, [103].
gwallaw, v. 6, [7].
gwallofyeit, pl. 24.
gwaltt, s. 45, [65].
gwán, v. 125, 132, [133];
gwaher, 25.
gwanas, sc. 125.
gwanhwnyn, s. 20, 28, [75]; — ar, 28.
[gwar, a. 116].
gwarandaw, v. 34, 51, [116], 125, [142-3].
gwarant, s. 119, 124, [141].
gwaratwyd, s. 121.
gwarchadw, s. 51, 53, [63].
gwarchadw, v. 54, [138]; gwarchatto, 82; [gwarchatwo, 140].
gwarchae, s. 85.
gwaredet, v. 28; gweryt, 5, [7].
gwarr, s. 132, [134].
gwarthaet, s. 11.
gwarthafyl, s. 17.
gwarthal, s. 50, 53.
gwarthec, s. 3-4, [13], 22, 24, 26, 31-3, 46, 123; — dyuach, 62; — gwynyon, 3; — maerty, 26, 33, 123; — mawr, 114; — trefgord, 72.
[guarthur, sf. 137; — morwyn, 135].
gwas, s. — kyghellawr, 131, [134]; — (gof llys), 31.
gwas ystauell, 2, 5, [8, 10], 22.
[gwascar alanas, 109].
gwascarawt, 109.
gwascer, v. 84.
gwassanaeth, sm. 5, 17, 52, [142].
gwassanaether, v. 29.
[gwassanaethwr, s. — arglwyd, 100].
gwassanaethwyr, pl. 25, 29, 33, 57; — bwyt a llyn, 13]. See brenhin.
gwastat, a. 82.
gwastrawt, sm. [gwastradyon, pl. 10].
gwastrodyon, pl. [14], 21, 57, [59].
gwastrawt auwyn, 2, 6, [8], 16, 23-4.
gwastrawt auwyn brenhines, 2, 6, [8], 23, 27.
gwat, s. [100], 120; — kyn de-
turyt, 125.
gwayw, s. 31, [105], 125, 132, [133].
gwedyf, s. 45, [94, 106].
gwed (manner), s. 97.
gwed (yoke), s. 71-2, [73.
gwedew, pl. 95].
gwedda, v. 19; gwetha, 3, 57.
gweddi, s. 1.
gweus, s. 41.
gweilyd, s. 130, [142].
INDEX TO WELSH TEXT

373

gweir, s. 85.
gweirglawd, sf. 117. gweir-gloedyu, pl. 117.
gweith (work), sm. 31.
gweith (time), sf. [12, 74], 124.
See dwy; teir; trydyd; vn; whechet.
gweithret, s. 117, 130.
gwelet, v. 37, 40, [63, 100], 124, 127, [135, 140]; gweler, 25; gwelher, 25, 126; gwoelo, 36.
gweli, sf. 25, [112], 118; [— tauawt, 138. guelieu, pl. 135.]
gwely, s. 5, [10], 22, [94].
[guelieu, pl. 106.]
gwelt, s. 72, [73, 75].
[guenidawl kaeth, 94.]
gwenigawl, sf. 46, [135].
gwenith, s. 56, 71, 82.
gwenyn, pl. 81, 131.
gwer, sm. 26, [96-7].
gwercheitwat, s. 53-4.
gweresyn, s. 53.
[gwerin, s. 113.]
gwerth, s. 16, 40, 53, [64, 99]; — amrant, 43; — amws, [66], 67; — anueuil kfreithawll, 16; — anueuil a ysser y gic, [78], 80; — aradwy vn ddy, 107; — aradyr, 107; — baed keneuein, [78], 80; — bawt, 42; — [beich keuyn, 99]; — buch, 72; — buwch, 74, 116; — kaeth telediw, 45; — keilleu, 42; — kinhawc, 142; — kerwyn ued, 98; — clust, 41-2; — creith, 42-3, [112]; — kfreith, 35, 46, [76-7], 79-80, 82, 128, 130, [140]; — kfreithawll, 74, 78; — kygwng, 42; — kynhayaf ty, 102; — kynoreu, 101-2; — dauat, 75; — — dant, 74; — derwen, 104; — deu dyn, 116; — doreu, 101-2; — Duw, 142; — dyn, 85; — edyn, 131; — [— gauyr, 75; — gayaf ty, 101; — gellgi, 137; — gordryseu, 101-2]; — gwael Duw, — — dyn, 42; — gweus, 41-2; — gweili agheuawl, 25; — gwestua brenhin, 56; — hebawc, 79, [137; — hirieu, 107]; — llaw, 41-2; — llaw deheu, 58, [60]; [— lleidyr, 103-4]; — llygat, 41-2; — march, 69, [137; — meinkeu, 101-2]; — moch, [77], 79; — nyth, 79; — pedeir kinhawc kfyf., 132, [134]; — [— pryf, 131; — punt, 99; — rawn, 66; — rwnsi, [66], 68; — tauawt, 16, 42; [— talueigkeu, 101-2]; — tarw trefgord, [78], 80; — teithi buch, 70; [— — ych, 73]; — troet, 41-2; — troet deheu, 58, [60; — trothiyweu, 101-2]; — trwyn, 41-2; [— tubyst, 101-2; — tudedyn, 112; — wheugeint, 99]; — ych, 72, [73-4]; — ystalwyn, [78], 80; [— ystiffyleu, 101-2.
See lleidyr; trayan; vn.
gwerthu, v. 132, [134]. gwerth, 57, [59], 70-1, [75; gwerther, 103]; gwerthet, 58, [59]; gwertho, 69-72, [74-6].
gwest, s. 18. See gwesta.
gwestei, s. 3.
gwestua, s. [64]; — brenhin, 54-6; — haf, 56. gwestuaeu, pl. [13], 22, 24-7. See gwest.
gwesti, s. 124.
[gwg, sm. 137].
gwir, s. 41, [61], 89, [115], 117, 125.
gwir, a. 42.
WELSH MEDIEVAL LAW

gwirawt, *sf.* 24, 26; — gy-
freithawl, 24–5, 29, 31. gwir-
odeu, *pl.* [13], 27.
gwiryon, 122–3.
[gwiryoned, s. 112].
gwisc, *sf.* [11–12], 18, 33;
[— bard teulu, distein, pen-
teulu, r2; — (offeirat), 138].
See brenhines.
gwiweir, s. 131.
gwlat (patria), *sf.* 28, 125, 131,
[133–4, 139–40]; — bren-
hin, 57, [59, 116]; — dilis, 2.
gwladod, *pl.* 109]. See
bonheddic; kyfreithew; det-
urty; gwrolat; gwaed;
henaduryeit; pedeir; reith;
teruy; tir; vn.
gwlat (land property), 128.
gwelodycho, *v.* 51.
gwlyb, 121; gwlyp, 54; — a
sych, 54, 121.
gwenuthur, *v.* 1, 17, 20, 30, 39,
45, 57, [59, 64], 89, [96], 117,
122, 124, 132, [133, 135, 137–
8]; gwna, 2, 17, 22, 25, 31,
[62], 71, 85, [93, 97], 125,
[139]; gwnaet, 28, 55, 83,
87, [112]; gwnaeth, 1;
gwenaethant, 1; gwenaeth-
pwyrt, [77–8], 80; gwennant,
[65], 67, 117; [gwennathed, 
[110]; gwneir, [14], 21, 51,
83, [113], 131; gwnel, 4, 6,
[8, 10, 14], 15, 22, 41, 46,
52, [60, 62–3], 83, 89, [98],
117, 120, 127; gwneilher, 53,
89, [102, 141]; gwnelhont,
[78], 80.
[gweniaw, *v.* 135].
gwr (man), *sm.* 41, 54, 57, [59,
76], 80, [92–3, 96–8], 127–9;
132, [133–4, 138, 140, 143];
[— (arglwyd), 40, 126, 132,
[140; — ar teulu, 99]; —
brenhina, 2, 57, [59, 134]; —
breyr, 44; — kadarn, 124;
[— gorwlat, 99; — gwreig-
awc, 91, 94]; — gwreig-
yawc, 90; — o genedyl
arall, 122; — o neb llu,
113]; — ryd, 23, 36, 57, 90,
[91, 99, 111], 128; —
ystauellawc, 100; — y ty,
94]. gwyr, *pl.* 38, 50; —
abat, 58, [60]; — brenhin,
58, [60]; — escob, 58, [60];
— rydyon, 4; — vn vrinnt,
31, [61, 63, 75, 101], 124;
— y vaertref, 33; — y llys,
15, 25. See cyncloc; deu;
gwyrda; hanher; llw; naw;
petwar; ran.
gwr (husband), *sm.* 41, 89–90,
[91–5, 98, 100], 132, [133–5,
137, 141].
gwr (= Duw, *God*), 41.
guregys, s. 135].
gwreic (woman), *sf.* 33, 38, 54,
[61, 78], 80, 88, [92–4, 96–7],
121, 126–8, 130, 132, [133–4,
137–8, 140–1]; — kaeth, 46;
[— kywrein, 136]; — veich-
awc, 130; — llwyn a pherth,
[61], 129; — wryawc, 90,
[91, 100], 132, [133; —
ystauellawc, 100]. gwraged,
*pl.* 38, 126. See dwy; llw.
gwreic (wife), *sf.* 90, [91–5, 98],
126, 128, 132, [134, 137,
141; — brenhin, 2, [111,
134; — (breyr), 111]; —
dyn lladedic, 37; — gwr ryd,
90, [91; — gyfreithawl, 94];
— tawawc, 90, [91, 111].
gwreictra, s. 127.
gwreigawc, a. 37; gwreigywalc.
See gwr.
gwrhao, *v.* 33.
INDEX TO WELSH TEXT

375

[INDEX TO WELSH TEXT]

gwrhyt, s. 55.
gwrthebet, v. 50; gwrthebir, 51.
gwrthlad, v. 49.
gwrthneu, v. 120.
gwrthrychyteit, pl. 4.
gwrthyston, pl. 119–20.
gwrthwynepa, v. 15.
gwrthhyt, v. 58, [59].
gwrych, s. 32.
gwrysgen, s. 115.
gwryw, 71, [78], 79–80.
gwyal, sf. 6, [7], 23, 84; — aryiaw, 2–3, [97], 123, [131], [134]; — Hywel Da, 54.
gwybod, v. 54, 85; — gwddant, 126; — gwbydyant, 47; — gwypcer, 72, [74]; — gwypper, 95; — gwyppe, 16; — gwr, 21.
gwybydyeit, pl. 54, 119–20; — am ti, 136.
gwyd (fresh soil), s. 62.
gwyd (presence), s. 2, 51, 86, 89, [101], [103], [136]. See brenhin.
gwyd (timber), s. 61.
gwydlwyn, s. 98.
gwyf, s.f. — Vihagel, 19, [110]; — Geric, 35, 71; — Hol Seint, 102; — Ieuan y Moch, 76]; — Padric, 72, [74]. See teir.
gwyf, v. 36.
gwyllt, a. 21, 24, [139].
gwylywr, s. 32.
gwyn, am. 45; — gwen, af. 79.
gwynned, pl. 3.
Gwynfin, 1, [113].
gwynnt, s. 102.
gwyth, pl. [13], 125. See brenhin.

gwydy, s. 92.
gwys, sf. 31, [115], 117, [135]; — dadleu, 138. See dwy; teir.
gwysser, v. 31.
gwystlaw, v. 108; — gwystler, 16, 27, 50, [108], 118, 125.
gwystloryaeth, s. 126.
gwystyl, sm. 16, 88–9, [108], 118, 126.
gwthywch, sf. [77], 80.
gylyf, s. 106.
gyrru, v. 126; [gyr, 103].

H.
haf, s. 20, 28. See dawnbwy;
gwestua.

[hafty, s. 102].
hagyr, 68, [111].
halen, s. 21, [95].
halt, a. 56.

[hanfo, v. 141; hanfwynt, 9];
henuyd, 45; — hanffont, 122.

hanher, sm. — kyfreith gellgi, 34; — dyd, 15–6; — Ebrill, 71, 130; — (gwrhyt), 55; — Mawrth, 130; — Mei, 20; — or bragawi, 25, 29, 31; — punt, 47, [66, 98, 102, 111]; — pit, 139]; — gwr, 38; — Wheafrawr, 12. haner, 9, 12]. See deu; punt; ran.

hawl, sf. 5, 47–8, 50–1, [111], [115], 117, 122, [141]; — ac atteb, 125; — ledrat, 85, 124; — treis, 85. holyon, pl. 17, 85.
hawl, v. 127.
hawlwr, s. 47, 85, 87–9, 125.
WELSH MEDIEVAL LAW

[haws, comp. a. 63].
heb gaeth heb alltut, 37, 40, 44, 46, [92].
hebauwc, s. 79, [137]. hebogeu, pl. [10], 17–18. See brenhin.
hebogyd, sm. 2, 5, 6, [8, 10], 17–19. hebogydion, pl. 57, [59].
[hebrwng, v. 7–8]; hebrygir, 4.
[heb, ara, 81.]
hedwch, s. [115], 120.
heid (barley), j. 71.
[heint, sm. 75-6].
heit (swarm), sf. 81, [141].
hela, s. 34; teir —, 131; [tri —, 133].
hela, v. 18, 20, 36; helyant, 19; helyo, 5.
[he, s. 95].
[helyc, s. 106-7; — bryn, 106].
henaduryeit gwlat, 47, 51, 54.
[hendat, sm. 136]. See hentat.
[heneuyd, s. 11].
henuam, s. 39.
henuyd, v. See hanfo.
henhorop, s. 56.
hentat, sm. 38-9, 50, 52.
herwth, s. 33.
hesp, a. 18, 71.
heyrn, pl. 31, 58, [60, 95]; — pedoli, 24.
[hirieu, sf. 107].
hirvys, s. [14], 15, 30.
[hoelon, pl. 8]; holyon, 6.
[Hol Seint, 102].
holi, v. 122; holet, 48; holho, 18-20, 48, 50-1, [61]; holir, 53, [99].
[hollaw, 137].
[honher, v. 141].
hossaneu, pl. 22, 33.
hual, s. 83. hualeu, pl. 18.
[hualawc, s. 76].
hwch, sf. 32, 56, [76-8], 80, 83; [— coet, 113; — mawr, 76];
— tref, [77], 80. See knyw; hych.
hwrd, sm. 123-4.
hwydha, v. 68.
hwyedic, 18.
hwyrach, c. a. 53.
hych, s. See hwch; pedeir.
yd, sm. 35-6, [106]. See brenhin; croen.
hydgyllen, s. 35.
Hydref, s. [14], 17.
hydref, s. 130.
hynaf, 54, 90, [91]; hynhaf, 50. See brawt.
hyt, s. 54.
Hywel Da, 1, 29, 54, [77], 80; [Howel Da, 112].
[hyys, 98]. See yssu.

I.
iach, a. [63], 83.
iachau, v. 118.
[iaen, s. 139].
iar (chine), s. 35.
iar (hen), sf. [77-8], 79, 84.
[ieir, pl. 40].
iat, s. 3.
iawn, 16, 19–20, 32, 41, 45, 47, 50–1, 53, [61, 92, 96, 110, 112-13], 117-18, 132, [133, 135, 142].
Iessu Grist, 36, [142].
ieu. See hieriu.
[leuan y Moch, 76].
ieuanc, a. 45; ieuhaf, 50, 54, 90, [91].
imp, s. 118.
[lonawr, s. 76].
[iraw, v. 96].
Ismael, s. 121.
issaf, a. 30.
iwrch, s. [77], 80, 131, [133].

See C.
<table>
<thead>
<tr>
<th>Index Entry</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lle dilis, 4, 22.</td>
<td></td>
</tr>
<tr>
<td>lle yn y neuad, 4, [12], 19, 21, 27.</td>
<td></td>
</tr>
<tr>
<td>lledd, 54; llet, 57, 71. See kyeft.</td>
<td></td>
</tr>
<tr>
<td>lledach, s. 44.</td>
<td></td>
</tr>
<tr>
<td>llederw, s. 75.</td>
<td></td>
</tr>
<tr>
<td>lledrat, s. 17, 40, 52, [64], 68, 79, 82-3, 85, 117-18, 120, 124, 127; — kyeftaf, 64. llebrat, 63, 99, 103-4, 137; — liw dyd, 100-1. See dirwy; naw.</td>
<td></td>
</tr>
<tr>
<td>llef, s. 5, [78], 80.</td>
<td></td>
</tr>
<tr>
<td>llefein, v. 138.</td>
<td></td>
</tr>
<tr>
<td>lleidyr, s. [103-4, 114], 117, [140]; — kyeftaf, 123, 132, [134]; — dybeith, 41; — gwerth, 41, [103]. lladron, pl. 40, 69. See brenhin.</td>
<td></td>
</tr>
<tr>
<td>lleilltu, 47.</td>
<td></td>
</tr>
<tr>
<td>llenlliein, s. 16.</td>
<td></td>
</tr>
<tr>
<td>llesty, sm. 21, 24, 31, 71.</td>
<td></td>
</tr>
<tr>
<td>llestrib, pl. 14; — goreureit, 108. See laeth; lloneit.</td>
<td></td>
</tr>
<tr>
<td>llesteir, v. 32.</td>
<td></td>
</tr>
<tr>
<td>llestro, s. 95.</td>
<td></td>
</tr>
<tr>
<td>lletuegin, s. 11. lletuegineu, pl. 111.</td>
<td></td>
</tr>
<tr>
<td>lletuet, s. 107.</td>
<td></td>
</tr>
<tr>
<td>lleu, s. 4, 6, [7, 9-10], 18-19; — march, 24. [lleu, pl. 13; — y teulu, 9].</td>
<td></td>
</tr>
<tr>
<td>lleuc, s. I.</td>
<td></td>
</tr>
<tr>
<td>lleyn yr eglwys, meibon, 114.</td>
<td></td>
</tr>
<tr>
<td>llipherwr, s. 140.</td>
<td></td>
</tr>
<tr>
<td>lliein, s. 30, 37; — wisc, 2.</td>
<td></td>
</tr>
<tr>
<td>llif, s. 138.</td>
<td></td>
</tr>
<tr>
<td>llin, s. 84.</td>
<td></td>
</tr>
<tr>
<td>llinhath, s. 30.</td>
<td></td>
</tr>
<tr>
<td>llit, s. 3, 130.</td>
<td></td>
</tr>
<tr>
<td>llithaw, v. 35.</td>
<td></td>
</tr>
<tr>
<td>lluw, s. 105; — dyd goleu 100; — pren taryan, 105.</td>
<td></td>
</tr>
<tr>
<td>lluwaw, v. 100.</td>
<td></td>
</tr>
</tbody>
</table>
[lliwat, v. 100-1].

llo, s. 26, 70, 72, [74, 139]; —
  buch uawr, 118; — venyw,
  69; — gwryw, 71. llo, pl. 84.
lloc, s. 118; [llog, — amaeth,
  107; — cathreawr, 108; —
  cwiltyr, swch, ych goreu,
  &c., 108. llogeu, pl. 107].

[Lloegyr, 113].
lloer, s. 82.
llofrud, s. 37-9, 44.
llofrudyareth, s. 37, [103, 113].
[llog (hire), s. ] See lloc.
[llog (ship), s. 114].
lioneit, s. 21, 31, 57, 71; —
  llestri, 25, 29, 31.
llosc, s. 39-40, 51.
llosci, v. 39, [104]; lloscer, 40,
  [103; llysc, 103].
lloscwrn, s. 3, 35, 70, 82, [96.
  ll osgyre u, pl. 139].
llostlydan, s. [98], 131.
llu, s. 20, [113; — gorwlat,
  138].
llud, s. 58, [60], 87.
llud, v. 23, 33, 50-1; lludyo,
  33.
lluesteu, pl. 57, [59].
[llurugeu, pl. 108].
lluscaw, v. 68.
lluyd, s. 57, [59], 85, [134].
lluydir, v. 57, [59].
llw, s. 40, 51-2, [112]; —
  arglwyd, [115], 117, [141; —
  a r y pedweryd, 63; —
  — p ym h et, 63]; —
  — seithuet, 85; — — — trydyd,
  31, [63, 75]; — canhwr, 37;
  — kyntaf, 143; — deg
  wraged a deugeint, 93]; —
  — wyr adeugeint, 37, 40,
  46,[92, 97,103, 113], 120, 129,
  [142]; — deu canhwr, 37; —
  diarnabot, [74], 84; — efei-
  rat, 117; — ehunan, 85-6,
INDEX TO WELSH TEXT

llyssu, v. 119-20; llyssa, 119;
llysset, [112], 119-120;
llyssir, 127; llysso, [113],
119; llysswyti, 119; llyssyant,
[113].
[llyssyant, s. 104].
llythyr, s. [114, 138]; — Pap,
52.

M.

[Mab (Christ), 142].
mab, sm. 40-1, 88-9, 125-6,
128-30, [138-40, 142-3]; —
amheuedic, 122; [— ar-
glwyd, 138]; — brawt (=nei),
3, 38; — brenhin, 3, [11]; —
breyr, 51; — Kadei, 1; [—
keuyn, 96]; — kynaf, 128; —
diwethaf, 128; — effeirat,
128; — hynhaf, 130, [143]; —
ieuaf, 50; — llwyn a pherth,
[62], 127; — mach, 88; [—
penkenedyl, 100]; — tayawc,
58, [59], 128; — whaer (= 
nei), 38; — yscolheic, 128.
meib, pl. 127; meibon, pl.
136; [— bychein, 140]; —
tayawc, 51. See ap; deu;
lleyn; ran.
maccwyeit, pl. 3-4.
mach, s. 41, 85-9, [93-4, 115],
117, 125, 132, [133, 138]; —
diebredic, 86; — talu,
86. meicheu, pl. 117.
maen, s. [139]; — ffin, 55; —
issaf, 30.
maenanwr, sf. 55; — or tayawc
trefyd, 55.
maer, s. 18, 27-30, 32, 43, 48,
57, [111, 114, 139]. meiri,
pl. 54.
maer bisweil, s. [13], 26, 33,
[94].
maeroni, s. 56.

maeroniaeth, s. 27-8.
maertref, sf. 33.
maerty, sm. 26, 33, 123.
maes, s. In prep. phrase, 48,
[66], 67-9, 84. See coet.
maestir, s. 117.
maeth, s. 51.
[magleu, pl. 105].
[magu, v. 131; — ulwydyn, 98.]
malu, v. 31.
mam, sf. 39, 44, 85, 89-90,
[93], 129; — kyw gwyd,
[77], 79; — dyn lladedic, 37-
8; — llofrud, 38. mameu,
pl. — lloi, 84. See kenedyl;
llw; parth; ran; tref.
manac, s. 41, [100].
manac gwr, 41; [managwr, —
diouredawc, 101].
manach, s. See mynach.
manat, s. 57.
[mangylchawc, 106].
mantell, s. 22, 30, 36, 90, [91,
93-4, 129].
march, sm. 5, [11-13], 15-18,
21-2, 24-7, 57-8, [59], 68-9,
80, 83, 123, [137; — grewys, 
78]; — tom, 68, [74].
meirch, pl. 3, 20-1, 32, 56,
69, [99, 114]. See pwn.
marchocco, v. 69, [97].
marchgaeth, s. 37, 121.
marw, 18, 30, 46, 49, 52, [64],
87-8, [95, 99, 108, 113], 125,
132, [133, 136, 140; — ty-
warchen, 99]. meirw, pl. 84.
marwawl, a. 86.
marwty, s. [64-5], 67, [114]; —
tayawc, 28. marwtei, pl. 30.
Mawrth, s. 30, 130.
mechni, s. 86, 88.
mechniaeth, s. 41, 85-7, 89,
[138].
med, s. [7, 14], 15, 25, 30-1, 56,
[98]. See kerwyn; corneit.
medeginiaetheu, pl. 25.
medgell, sf. 33.
Medi, s. 123.
medi, v. 30.
medu, v. 54; med, 27; medho, 88; medir, 83.
[medyant, s. 116].
medyc, sm. 2, 6, [7, 9], 24, [135]; — llys, 126.
medyd, sm. 2, 6, [7], 23, 25.
[medylyaw, 138].
medyr, v. 36.
meddawt, i-. 126, 130.
meddw, 126.
[meuyluethyant, 117].
Mehefin, s. 20.
mein, sm. 30.
Mei, s. [12], 20, 28, 48, [65-6], 67, 69-72, [73], 81, 123, [141].
[meillon, pl. 116].
[mein, s. — melin, 105].
meinc, s. [meinkeu, pl. 101].
See talbeinc.
meint, s. 39, 43, 83, [113], 118.
meithrin, v. 124.
mel, s. 56, 58, [59].
melin, sf. 31, [105].
menegi, v. 37.
menyc, pl. 17.
mer, s. 25.
merch, sf. 23; — arbenhic llys, 43; — brenhin, 89, [111]; — breyr, 89-90, [91, 111]; — cyghellawr, 43; — gwr ryd, 23; — maer, 43; — tayawc, 89-90, [91, 111].
See gobyr.
messur, sm. 31, 71, [98], 121; — ancwyn etling, 4; — gwestua br., — prifford, — tir, 55.
messurer, v. 56, 71; [messurer, 98].
methlir, v. 16.
INDEX TO WELSH TEXT

[135]; a, 16, 20, 26, 28, [64], 74, 81, 90, [92, 103], 124; aet, 19, 46, [96], 119; aeth, 117, 119; [eir, 108]; el, 4–5, [7], 15, 23, 28–9, 45–6, 58, [59, 65, 76–7], 79, 81, 83, 86, [94, 96, 104], 129; elher, 5; [elhon, 74]; elhont, [13], 20, 28, 72, 131.
mynnu, v. 52, 89; myn, 29, 36, 48–9, 57, 81, 86, 89 [97, 113]; mynhon, 4, [11], 16, 24, 28, 33–4, 48–9, 57–8, [59, 61], 83, [93, 97], 117–20; mynhont, 131.
mynwent, s. [101, 113], 130, [142].
[mynwes, s. 135].
mynwgyl, s. 35: mynygleu, pl. 84.
[mynych, 112].
mynyd, s. See whibonogyl.
mynyglawc, sf. [76–7], 80. Myntyw, 121.

N.

Nadolyc, s. 2, 19–20, 87.
naw, n. a. — affeith galanas, 37; — lleddat, 37, 40, 127; — tan, 37, 39–40; — kam, 35, 70, 130; — diwarnawt, [107], 119; — dyrnued, 56–7, [98]; — eiddon, 43; — mu a naw ugein mu, [8], 43–4; — — ugeint ariyant, [8], 43–4; — nieu, 85, [115], 117; — nyn, 40; — rad kenedyl, 38; — tei, 57, [59, 64]; — toith, 56; — ugeint, 25; — — ariyant, 37; — wyr, 46. See deu; tri.
nawd, sf. 6, [7–8, 13], 125; —
breinhyawl, 4; — caeth, 46, [94]; — Duw, [13]; — effeirat teulu, 4; — etting, 4; — fford, 131, [134]; — gyurda, 13; — maer bisweil, 94; — pen-teulu, 4; — porthawr, 6, [7]; — swydrogyn llys, 5–6, [7–8]. See brenhin; brenhines.
nawdwr, s. 6, [8]. nawdwr, pl. — lhan, 114.
nawuet, n. a. 37–8, 40, 48, 72, [74].
nawuetdyd, sm. 48–9, [61, 63, 95, 108, 110], 122; — kyn Awst, 81, [141]; — — kalan gayaf, 30; — Mei, 20, 48, 70, [141]; — Racuyr, 19, 48, [140]; — Whefrawr, 73, [141]; — nawuettyd, 48. See deu; oet; tri.
nedyf, s. 106.
neges, s. 30. negesseeu, pl. 22.
nei, s. 3, [11], 38.
neidyr, s. 129, [143].
neill, [78], 80.
neithawr, s. 33.
neithawrwyrr, pl. 132, [133].
nenforch, sf. 117.
[nenpren, s. 101].
neuad, s. 4, [10–14], 15, 18–23, 25–9, 33, 56–7, [59]. See dryssawr; tal.
neut, v. 6, [8].
[newyd, a. 75].
[newyn, s. 64].
nes, a. 39; nessaf, 4–5, 29–30, 42, 52, [64], 85.
nifer, sm. 1–2. [nuieroed, pl. 136].
[nithlen, s. 94, 107].
no, 17, 23; noc, i, 32.
[nodua, s. 113].
[noe, s. 107].
noetho, v. [102], 117.
nos, sf. [10], 17, 36, 40, 83,
<table>
<thead>
<tr>
<th>WELSH MEDIEVAL LAW</th>
</tr>
</thead>
<tbody>
<tr>
<td>[99, 116], 124-5, 128; — Nadolyc, 87; — Sadwrn Pasc, 87; — — Sulgwyn, 87.</td>
</tr>
<tr>
<td>[notwyd, s. 136, 138; — kyfreithawl, 135].</td>
</tr>
<tr>
<td>nyth, s. — gwalch, 79; — hebachw, 79; — llamysten, 18, 79.</td>
</tr>
<tr>
<td>O.</td>
</tr>
<tr>
<td>[odis, prep. 11].</td>
</tr>
<tr>
<td>odynt, s. [103]. See brenhin.</td>
</tr>
<tr>
<td>oen, s. [75], 83. wyn, pl. 26.</td>
</tr>
<tr>
<td>[oergwymp galanas, 110].</td>
</tr>
<tr>
<td>oes, s. 89; — Hywel Da, 29. See teir.</td>
</tr>
<tr>
<td>[oesuodawc, a. 100].</td>
</tr>
<tr>
<td>oet, sm. 72, [74], 85, 89; — kyfreith, 122; — deg diwarnawt arhuigient, 86; — — adeu vgeint, 86; — niwarnawt, 86; [—deu nauwetdyd, 141]; — dyd, 86, [110]; — goruodawc, 117; — gwystyl, 88; — mach, 85-6; [—nauwetdyd, 141]; — pump diwarnawt, 86; — pymthec —, 86; [—pythewnos, 109]; — tyst ar tyst, 119; — tyston neu warant, 119; [—yn dyd a blwyn, 108; — yrwg llvs a llan, 115].</td>
</tr>
<tr>
<td>oeteu, pl. 86.</td>
</tr>
<tr>
<td>ouer, a. 125-6, [143]; — hela, 34; — tlysseu, 16.</td>
</tr>
<tr>
<td>[offrwm, s. 11-12, 114].</td>
</tr>
<tr>
<td>ofyn, s. [112], 124.</td>
</tr>
<tr>
<td>[ojar, 142].</td>
</tr>
<tr>
<td>[olhaf, 115].</td>
</tr>
<tr>
<td>olyeit, pl. 35.</td>
</tr>
<tr>
<td>P.</td>
</tr>
<tr>
<td>[padell, s. — troedawc, 98, 107.]</td>
</tr>
<tr>
<td>Padric, 72; [Patric, 74].</td>
</tr>
<tr>
<td>[pal, s. 95, 107].</td>
</tr>
<tr>
<td>paladyr, s. peleidyr, pl. 131. See keinhawc.</td>
</tr>
<tr>
<td>paluawt, s. 126.</td>
</tr>
<tr>
<td>palfre, s. 66, [68].</td>
</tr>
<tr>
<td>paluu, v. 127.</td>
</tr>
<tr>
<td>pullu, v. 123; palla, 89; pallwys, 123.</td>
</tr>
<tr>
<td>pan yw (= pan + yw, that it is = is), 81.</td>
</tr>
<tr>
<td>panel, s. 24.</td>
</tr>
<tr>
<td>Pap, s. 52.</td>
</tr>
<tr>
<td>para, v. 6, [8], 89; paraho, 5; parha, 5.</td>
</tr>
<tr>
<td>paradwys, s. 81.</td>
</tr>
<tr>
<td>paratoi, v. 85.</td>
</tr>
<tr>
<td>[parawt, a. 9, 112].</td>
</tr>
<tr>
<td>[parcell, s. 76. perchyll, pl. 76-7].</td>
</tr>
<tr>
<td>paret, s. 20, [102].</td>
</tr>
<tr>
<td>paret, v. 35, 46.</td>
</tr>
<tr>
<td>parth, sm. 4, [78], 80, [96, 134]; — a, 6, [7], 33; — ac at, 6; — mam, [61], 85; — tat, [61], 85; — y lladedic, 38; — yr llwyn, 127. See deu; deuparth.</td>
</tr>
<tr>
<td>[parthawc, 76].</td>
</tr>
<tr>
<td>Pasc, sm. 2, [11], 87; — bychcan, 87.</td>
</tr>
<tr>
<td>pascer, v. [66], 67.</td>
</tr>
<tr>
<td>pater, s. 130, [142].</td>
</tr>
<tr>
<td>[payol, s. 95].</td>
</tr>
<tr>
<td>pechawt, s. 81.</td>
</tr>
<tr>
<td>pechwys, v. 42.</td>
</tr>
<tr>
<td>pedeir, u. a. — ar dec, 70-1,</td>
</tr>
</tbody>
</table>
INDEX TO WELSH TEXT

[73]; — hugeint, [13], 15-17, 33-5, 45-7, [65-6], 67-8, 71, [73], 79, 81, 90, [91, 94, 98, 100, 102-3, 105-7]; — aryant, 42, 56, [112]; — bu a phet-war ugeint aryant, 43, [113]; — keinhawc, 21, 26, 31-2, [64, 66], 69-70, 81; — cota, 25, 71, 73; — cota, 34, 123; — kyrfreith, 16, 18, 20, 24-5, 35, 58, [60-1], 68-70, 72, [73-4, 76], 82, [101, 104-7], 118, 123, [134, 136]; — erw gayafar, 28; — gerwyn, 56; — gulat, 113; — hych mawr, 28; — pedol, 6, [8]; — punt ar hugeint, 89; — rantir, 54-5; — swyd ar hugeint, [13], 128; — taryan, [55]; — troetued, 55. [peirant, 113].
pen, s. 17; — kath, 82; — crach, 130; — dyn, 25, 45, [65]; — euhan, 123; — gwarthec, 3; — gwayw, 125; — lin, 32; — teth, 70; — ygnat llys, 10; — y mab, 40, 129; in prep. phrase, [12], 30, 33, [61], 67, [76], 126. penneu, pl. 31.
penbaladyr, 1.
penhaf, a. 1.
penkeirdyaeth, s. 33.
penkenedyl, s. 28, 43, 45, [65, 100], 125-6, 129, [139-140]. See aelodeu.
penkerd, sm. 4, 22, 33, [105]. [penkynedlaeth, s. 100].
penkynyd, sm. 2, 4-6, [7-12, 14], 15, 18-19, 21-2, 24, 131, [133, 135, 141].
penelin, s. 30, 84. penguch, s. 30, [92]; pengwch, 90.
pengwastrawt, sm. 2, 5, [8, 10], 15, 20-1.
penlliein, s. 90, [91, 98]. [penllwyteit, pl. 107].
pennadwr, s. 24.
pennaeth, s. 2. pennaethu, pl. 34.
[penreith, s. 138].
penTan, s. [11], 45; [— uaen, 136].
penteulu, sm. 2, 5-6, [7-12, 14], 15, 19, 21-2, 24. See nawd; sarhaet.
[penyt, s. 109].
penyttYo, v. 27; [penyttYo, 11-12]; [per, a. 104].
perchen, 1.
perchennawc, s. 53-4, 124; [— aeryf, 114; — benffyC, 108]; — buch, 69; — kath, 84; — ki, 82; — kostoawc, 35; [— da, 64]; — edein-yawc, 79; [— eidon, 74]; — etiuedyaeth, 53; — gwayw, 125; — iar, 84; — march, 68-9; — moch, [77], 79, 83, 118; — tir, 36, 52, 58, [60-2], 81, [98-9, 105, 107, 113], 131; [— ych, 108]; — yserybyl, 85, [102], 118. [perchenogyon, pl. 103].
perued, [9, 14], 15, 42, [135; — taradyr, 95, 106].
periglawr, *sm.* [101], 129.
perth, *s.* [96]. *See llwyn.
perthyn, *v.* 39; [perthyno, 12, 15]; perthynnt, 2.
peth mawr a bychan, 88.
petras, 47.
petwar, *n. a.* — achaws, 124;
— cantref a thrugein, 1; —
defyd, 117; — dYN, 85,
124-5; [— guyr ar hufeint,
99-100]; — post corff dyn,
25; — swydawc ar hufeint,
2-3; — ugeint aryant, 42.
*See dec; pedeir; vn; wyth.*
petwared, *n. a.* [62]; —
(rantir), 55.
petweryd, *n. a.* ni.
[pieiu, 115]; pieiuyd, 44,
[60-1, 64]; pieiffo, 17,
[135]; — post, 29, 31.
See petwar.
[powys, 113].
priodawr, 49.
priodolder, *sm.* 54.
prit, *sm.* 53, [114].
[proui, *v.* 138]; prouant, 120.
Prydein, *s.* 22.
pwyd, *s.* 39.
prifauon, *s.* 55.
priford, *s.* 55. *See brenhin.*
priodawr, 49.
priodolder, *sm.* 54.
prit, *sm.* 53, [114].
[proui, *v.* 138]; prouant, 120.
Prydein, *s.* 22.
prifauon, *s.* 55.
priford, *s.* 55. *See brenhin.*
priodawr, 49.
priodolder, *sm.* 54.
prit, *sm.* 53, [114].
[proui, *v.* 138]; prouant, 120.
Prydein, *s.* 22.
pwyd, *s.* 39.
prifauon, *s.* 55.
priford, *s.* 55. *See brenhin.*
priodawr, 49.
priodolder, *sm.* 54.
prit, *sm.* 53, [114].
[proui, *v.* 138]; prouant, 120.
Prydein, *s.* 22.
pwyd, *s.* 39.
prifauon, *s.* 55.
priford, *s.* 55. *See brenhin.*
priodawr, 49.
priodolder, *sm.* 54.
prit, *sm.* 53, [114].
[proui, *v.* 138]; prouant, 120.
Prydein, *s.* 22.
pwyd, *s.* 39.
prifauon, *s.* 55.
priford, *s.* 55. *See brenhin.*
priodawr, 49.
INDEX TO WELSH TEXT

385

o dynyon, 93]; — troetued, 121. See oet; pym; pymp.
[pvm, n. a. — nyn, 99].
py, a. 49, [74], 126, 131. See by.
[pym n. a. — mlyned, 62].
pymhet, n. a. 37-40, [93, 112]; — dyd, 48; [— — kyn gwyli
Uihagel, 110]. See llw.
pym, n. a. — llydyn, 83.
pymthec, n. a. 23; [— (aryant), 104, 109]. See oet; vn.
pymthecuet, n. a. — dyd guedy yr Ystwyll, 110.
[pyscawt, s. 107].
pytheworkflowos, s. [109], 119, 122.

R.
racdant, s. 42, [112].
raceistedyat cantref, 99. See
troedawc.
raculaenu, v. 35; [raculaenha, 116].
Racuyr, s. 19, 35, 48, [65-6],
67, 69, 70-2, [73, 140].
racreithaw, v. 47.
racwyneb, 81, 118.
raff, s. 45.
rager, 90, [91].
ragot, 4.
ran, sf. 26, 52; [— brawt, 109];
— brehin o anreith, [14],
15; — bwyt, 6, [7]; — kelyn-
derw, 109; — kienyn, 109; —
kyferderw, 109; — deu
eidon, 74]; — hanher,
29, 90, [91]; — wr, [10],
15, 19, 21; — dofret, 57;
[— gorchaw, 109; — gor-
cheiyn, 109]; — gwr, [14],
15, 19, 22, 24-5; — mam,
[91]; — o alanasa, 39, [109];
— aryant y gwestuaeu,
22, 24-7; — ebolyon
gwyllt, 24; — ennill, 2; —
vechni, 86; — or crwyn,
19; [— — da, 95, 141]; —
o tir, 51, [61-2], 127; —
(— — kyt), 51; [— —
wascar alanasa, 109; — sar-
haet, 110; — tat o alanasa
y uab, 109, 139]. See
dwy; hanher; priawt;
teir; tryded.
rannu, v. 6, [7, 14], 20-1, 28,
30, [111]; ran, [10, 13],
27-8, 50; ranher, 15, 19,
24, 30, 51; ranho, 50, 52;
rannet, 49; rannent, 47;
[renir, 94]; rennir, [14], 26,
38, 50, [98].
rantir, sf. 47, 54-5, 57, 69,
[111], 121. rantired, fl. 54.
[ranty, s. 137].
[raskyl, s. 106].
rat, s. — Duw, 1, 81.
raw, s. 46, [94].
rawn, s. [66], 67-8.
redec, v. 5.
refet, 3; refhet, 84.
refyr, s. 26, 32.
reit, s. [9], 32, 49, 1, [61],
126, 131, [136].
reith, s. [14], 15, [103], 123;
— gwlat, 124.
[ren, 107].
reoli, v. 126.
ridyll, s. 90, [92, 107].
rieingylch, s. 57.
rif, s. [74], 84.
[riuaw, v. 64]; rifwy, 42.
righyll, sm. 18, 28-31, [110],
131, [134]. righyleit, fl. 54.
[risc, s. 143].
rod, s. 41; — kenedyl, 23, 43,
89-90, 126, 128, [140].

EVANS
rodawdyr, s. 41.
rodi, v. 4, 18, 28, 33, 37, 40, 50-1, [64, 75], 88, 90, [91, 115], 117, 128, 130, 132, [133, 141-2]; rod, 85; [rodant, 137; rodeis, 135]; rodent, 16, [74]; roder, 118; rodet, 36-7, 40, 46, 51, [63], 68, 85, [92-3, 97, 100, 113]; rodir, 21, 37, 50, 56, [62, 64, 93, 114], 128; rother, 21, 23-4, 41, 53, 58, [59, 108], [117-18, 126-7, [140]; rotho, [13], 21, 41, 51, 86, [98, 103, 108, 111], 128, 132, [134]; dryr, 15, 18, 21, 48, 88-90, [91, 93, 99].
[rud, a. 75].
[ruthraw, v. 137].
rwnsi, s. [66], 67-8.
rwycco, v. 82.
rwyd a dyrys, 54, 121.
rwygaw, v. 40, 82.
rwygedic, 82, [136].
rwyll, s. 39.
rwym, s. 56.
rwymaw, z/. 21, 82.
rwymedic, 39.
rwystro, v. 2.
rwyd, s. 62.
ruchhet, s. 72. [rycheu, pl. 136].
rwyd, a. [13], 16-18, 21-2, 24-7, 29, 31-4, 45, 51, [62, 64], 71, [78], 80, 84, 85, [115], 121, 131, [133]. rydha, v. 52, 122-3.
rydit, s. 31.
ryeni, s. 39, 52-3.
[ryued, 142].
[ryuel, s. 115, 134].
ryyon, pl. 56.
ryw, sm. 34, 53-4.
rywhant, sf. 82.

S.
Sadwrn, 87.
sauedic, 119.
[sant, 114]. See ywen.
sarhaet, v. [112], 118; [saraho, II, 113]; sarhao, 33, 121; serheir, 3, 23, 30, [110].
sarhaet, sf. 6, [8-9], 45-6, [65, 109]; aelawt penkenedyl, 44; allt brenhine, 44; — bonhedic breyr, tayawc, 45; — canhwynawl, 44; — brenhin, 2-4, 6, [8], 123, 131, [134]; brenhines, 3; breyr disswyd, 44; — kelein, 137; — cyghellawr, 43; — dyn a lather, 37; — effeirat teulu, [9], 126; — etling, 4; — gwbyl, 127; — guenidawl caeth, 94; — gwr gureigawc, 90, [91]; — pan ymreher y wreic, 97-8; — gwreic, 90, [91-2, 127]; — kaeth, 46; — — gwenigawl, 46; — llorfud, 37; — maer, 43; — maer bisweil, 33; — medyc llys, 126; — penkenedyl, 43; — penteulu, 6, [8-9] — righyll, 110; — swydogyon llys, [8-9], 23; — tayawc brenhin, — breyr, 44; — teuluwr brenhin, — breyr, 43; — ygnat llys, [8], 16, 126. See dadyl; ran; trayan.
seuyll, v. [13], 57, 88; [sauant, 136]; safho, 5; seif, 29, 39.
<table>
<thead>
<tr>
<th>Index to Welsh Text</th>
<th>387</th>
</tr>
</thead>
<tbody>
<tr>
<td>seic, sf. [12, 14], 15, 18-19, 22, 26, 29, 32. <em>See teir.</em></td>
<td></td>
</tr>
<tr>
<td>seinh, v. 25.</td>
<td></td>
</tr>
<tr>
<td>[Seint, Hol, 102].</td>
<td></td>
</tr>
<tr>
<td>seith, n. a. — a dimei, 104, 109; — allawr kyssegr, 85; — drefa, 56; — escob ty, 121; — law kenedyl, 129; — mlyned, 3, [76], 90, [91, 94]; — motued, 71; — nyn, 99; — punt, [8], 43, 89, [103-4, 113], 121; — rad diwethaf, 39; — tref, 55. <em>See llw.</em></td>
<td></td>
</tr>
<tr>
<td>seithuet, n. a. 37-8, 40, 85-7; — dyd, 96; — de gynnes-seiueit, 86; — or dynyon, 85, 87. <em>See llw.</em></td>
<td></td>
</tr>
<tr>
<td>[sened, s. 11].</td>
<td></td>
</tr>
<tr>
<td>serch, s. 124.</td>
<td></td>
</tr>
<tr>
<td>[serr, s. 106].</td>
<td></td>
</tr>
<tr>
<td>Sul y Drindawt, 87.</td>
<td></td>
</tr>
<tr>
<td>Sulgwyn, 2, 87</td>
<td></td>
</tr>
<tr>
<td>[sur, a. 104].</td>
<td></td>
</tr>
<tr>
<td>[swch, s. 95, 108].</td>
<td></td>
</tr>
<tr>
<td>swydawc, a. 55.</td>
<td></td>
</tr>
<tr>
<td>swydawc, sm. 2-4, [13], 24.</td>
<td></td>
</tr>
<tr>
<td>swydogion, <em>pl.</em> 2, [9], 19-20, 24, 26; — lllys, 19; — ystauell, 27. <em>See brenhin.</em></td>
<td></td>
</tr>
<tr>
<td>swydwu lllys, 2, 6, [7, 13], 27.</td>
<td></td>
</tr>
<tr>
<td>swyf, s. 33.</td>
<td></td>
</tr>
<tr>
<td>[syberw, 111].</td>
<td></td>
</tr>
<tr>
<td>sych. <em>See gwlyp.</em></td>
<td></td>
</tr>
<tr>
<td>sycha, v. 24.</td>
<td></td>
</tr>
<tr>
<td>syllu, v. 40; [syllet, 112].</td>
<td></td>
</tr>
<tr>
<td>symut, v. 82; [symudant, 142]; symuter, 26.</td>
<td></td>
</tr>
<tr>
<td>synhwy, s. 47.</td>
<td></td>
</tr>
<tr>
<td><strong>T.</strong></td>
<td></td>
</tr>
<tr>
<td>Taf, Ty Gwyn ar, 1.</td>
<td></td>
</tr>
<tr>
<td>tauawt, sm. 16-17, 35, 42, [111-12], 123, [138]. tauodeu, <em>pl.</em> 17, 31.</td>
<td></td>
</tr>
<tr>
<td>tauawtrudy, s. 37.</td>
<td></td>
</tr>
<tr>
<td>tauodyawc, s. 130.</td>
<td></td>
</tr>
<tr>
<td>tafyl hualeu, <em>pl.</em> 18.</td>
<td></td>
</tr>
<tr>
<td>tagneued, s. [115], 117.</td>
<td></td>
</tr>
<tr>
<td>tal (front), s. 132, [133]; — pentan, 45; — y neud, 11.</td>
<td></td>
</tr>
<tr>
<td>tal (pay), s. 85, 87, [103]; — deudyblyc, 52. <em>See ariant; llwyr.</em></td>
<td></td>
</tr>
<tr>
<td>taladwy, 34.</td>
<td></td>
</tr>
<tr>
<td>talawdwr, s. 85-7.</td>
<td></td>
</tr>
<tr>
<td>talbeinc, s. 43. [tauwigkeu, <em>pl.</em> 101]. <em>See meinc.</em></td>
<td></td>
</tr>
<tr>
<td>talderwch, 45, [65].</td>
<td></td>
</tr>
<tr>
<td>[talgeu, s. 105].</td>
<td></td>
</tr>
<tr>
<td>talu, v. 38-9, 51, 79, 85-7, [97, 99, 104, 109-10, 115], 122; tal, 24-5, 34-5, 37-9, 42-3, 45-6, 50, 55, [62, 64-6], 67-72, [73, 75-7], 79, 81-2, 85-6, 89, [92, 98-107, 109, 111], 118, 121, 129, 131, [133, 135-6, 139]; talant, 42, [99, 103, 105, 139]; talent, [74], 84; taler, 42, 55; talet, [9], 16, 24, 30, 35, 37, 45-6, 50, 55, 58, [60-1, 63, 65], 69-70, [74, 77], 79, 82-7, 90, [91-2, 94-5, 97, 102-4, 107-8, 111-13], 117-18, 121, [137]; talher, 33, 54, [98, 109-10, 112, 116], 118; talho, 35, 69, [109, 113, 115]; talhont 38; talo, 16, 50; talwys, 39; telir, 2-3, 6, [8-9, 11], 23, 33, 35, 37-8, 42-4, 46, 56-7, [66], 67-8, 71, 89, 90, [91-2, 102, 109, 112], 120-1, 129, 131, [134, 137-9]. <em>See mach.</em></td>
<td></td>
</tr>
<tr>
<td>tan, sm. 4, 29, 39-40, 82, [103, 116], 130. <em>See naw.</em></td>
<td></td>
</tr>
</tbody>
</table>
tanna, v. 5; tan, 22; tannet, 36.

[taradyr, s. 102; — mawr, 106]. See ebill; perued.
tarw, v. 31; tereu, 45; trawet, 29; trawher, 3; trewir, 130.
tarw, sm. 3, 30, [78], 80; — trefgord, [78], 80, 130, [140; — tri gayaf, 96-7].
taryan, sf. [105]. See pedeir. [Tat (God), 142].
tat, sm. 38, 40-1, 44, 49, 50, 52, 89, [93, 100], 126, 129, [135-7, 139]; — dyn lladedic, 37-8; — llofrud, 38; — mach, 88; — [morwyn, 92]. See breint; kenedyl; parth; ran; tref.
tawedawc, 125.
tawibort, s. 16, 29, [105-6].
tayawc, sm. See tayawc.
tayawc, sm. 22, 28, 34, 51, 55, 57-8, [59, 64, 100, 111], 123, 128; — brenhin, 28, 44, 57, [59, 102-3]; — breyr, 44, [103; tayawc, 103]. tayo-
goeu, pl. 28-30, 56-7, [98-9]; — brenhin, 18-19, 28-9, 57, 59; — ffoawdyr, 30. See alltut; gureic; marwty; merch.
tayawctref, s. 18, 51, 55-7, [108-11], 128; [tayocref, 59]. tayawctrefyd, pl. 55.
tec, a. 71.
tecceir, v. 3.
[teil, s. 62].
Teilaw, 121.
teilwg, 42.
teir, n. a.f. — ach nessaf, 87; — blwyd, [66], 67; — blyned, 28, [62]; — bu, 43-4; — — — — athri ugein mu, 44, [113]; — — — — vgeint ariant, 44; — (keinhowc), 45; — ky-
felin, 30, 45; — diawt, 18; — etiuedyaeth, 53; — fford, 118, 120; — geinhowcotta, 34; — gual, 75; — gwanas, 125; — gweith, 2, [12], 17, 31, 36, 50-1, 82, [93, 97, 101, 103], 124; — gwyl arbenhic, 4, [12, 14], 15, 17, 29, 87, 125, [138]; — gwys, 50; — llaw, 124; — motued, 71; — nos, 26, 33, 48, [64, 74], 124; — oes, 50; — punt, [8-10], 23, 25, 31, 43, 90, [91]; — ran, 26, 38; — (rantir), 55; [— seic, 10]; — (torth), 56; [— tref, 64]; — — — — ar dec, 55. See Triads.
teispanstyle, s. [94], 125, [140].
teithi, pl. [78, 140]; — buch, 70-1; — cassec tom, 68; — kath, 82; — [keilawc, 78; — kynflith, — kynwheith, 141; — dauat, — gauyr, 75]; — gwr, — gureic, [78], 80; [— iar, 78]; — march tom, 68; — pop ederyn benyw, 79; — — — — gwryw, [78], 79; — tres, [78], 80; — ych, 72, [73].
teithiawl, a. 70, 72, [73].
telediw, a. — buch, — ych, 72, [74]. See kaeth.
telor gwedy halawc lw, 84.
telyn, s. 22-3, 29; — [brenhin, 105; — breyr, 106; — pen-
kerd, 105]. See cyweigorn.
tenllif, s. 30.
teruyn, sm. 5, 47, 55, [112]; — kymhwt, 5; — Kymry, 1; — gwlat, 4. teruyneu, pl. 48, 54-5.
teruynu, v. 46-9, 55, [136]; — tir, 16, 47-9, [136];
bangoryn, 102]; — llydyn ar- 
benhic, [76], 83; — (march), 
21; — mis, 69, 72, [74, 76]; 
— naw mu athri naw vgein 
u, 43; — — — vgeint arytany, 43; — — vgeint arytany, 37; [— naw- 
uet dyd, 62-3, 141]; — 
thayawc, 55; — vgeint toth, 
56. See ell; try. Also Triads. 
[tric, v. 63; trickyo, 62]; trigo-
yant, 53.

Trindawt, sf. 87.

[troed, kyfreith, 140].

troedawc, sm. 2, 3, [7], 20, 23, 
26, [99]. See rac eistedyt cantref.

[troedawc, a. 98, 107].

troet, s. 21, 41, 82-3, 90, [92, 
96, 137]; — deheu, 20, 43, 
58, [60]. trael, pl. 5, [7], 26, 
31-2.

troetued, sf. 54-5, 121.

trosedwydr, s. 40.

[trosso, v. 105].

trotheu, 90, [92, 96; trothyweu, 
101].

[trugarawc, 116].

trugared, s. 30, 123.

trugoein, n. a. 56; — tref tra-
chyrchell, 1. See trugoein.

trugoeint, n. a. 26, 43, 56, [66], 
67, 70, 72, [73], 79, [102, 
104, 106, 109, 111], 118; — tref 
Buellt, 1. See trugoein.

trullyat, sm. 2, 6, [7, 13], 23, 
25, 31.

trwyn, s. 41.

try chanhwr, 37.

trychant. See deudec.

trychhu, v. 45; trychir, 42, 
[66], 67-8.

tryded, n.a.f. [— ach, 62, 110; 
— enllip, 93]; — flwydyn, 
28, [62]; — heit, 81; —
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>124</td>
<td>law, 124; — ran, 26; — (rantir), 55; [— trayan, 98]; — tref ar dec, 55; — weith, 50, [101]; — wys, 50.</td>
</tr>
<tr>
<td>391</td>
<td>trydyd, <em>n. a. m.</em> 37-40, 53-4, [61, 63, 75], 85, [112], 124; — achaws, 52; [— cantref, 115]; — canu, 34; — (corneit med), 19; — dyd, 81, 122; — (lloneit llestyr), 21; — petwar, 124. See llw.</td>
</tr>
<tr>
<td>50</td>
<td>trydydyn, — ageidw breint llys, [14], 15; — ageiff messur, 31; — agynheil breint llys, 17; — anhebcor y brenhin, [12], 16.</td>
</tr>
<tr>
<td>125</td>
<td>trymhet, [110], 125.</td>
</tr>
<tr>
<td>22</td>
<td>[tubyst, //. loi].</td>
</tr>
<tr>
<td>35</td>
<td>[tuduyn parawt, 112].</td>
</tr>
<tr>
<td>48</td>
<td>[tymhor, s. [66], 67, 70, 72, [73], 118.</td>
</tr>
<tr>
<td>115</td>
<td>tynnu, <em>v.</em> 32, 125; tynher, 3, 45, [65]; tynho, 18, [75]; tynu, 75-6, 105.</td>
</tr>
<tr>
<td>112</td>
<td>[typer, <em>v.</em> 112]; typper, 119.</td>
</tr>
<tr>
<td>130</td>
<td>tystolyaeth, <em>sf.</em> [112-13], 119-20, [136-7]; (efifeirat), 41; [— varwawl, — vywawl, 119; [— (morwyn), 41; [— periglawr, 101]; [— (tat), 40. tywarch, <em>s.</em> 130; [tywarchen, 99].</td>
</tr>
<tr>
<td>106</td>
<td>teir, [— aelwyt, 135].</td>
</tr>
<tr>
<td>107</td>
<td>teir, [— keluydyt, 58, [59].</td>
</tr>
<tr>
<td>111</td>
<td>teir, [— colofyn kyfreith, 16, 37.</td>
</tr>
<tr>
<td>112</td>
<td>teir, [— cont, 131].</td>
</tr>
<tr>
<td>113</td>
<td>teir, [— creith gogyfarch, 42.</td>
</tr>
<tr>
<td>114</td>
<td>teir, [— kyflauan, 125.</td>
</tr>
<tr>
<td>115</td>
<td>teir, [— kyfrinach, 137].</td>
</tr>
<tr>
<td>116</td>
<td>teir, [— dirwy brenhin, 123.</td>
</tr>
<tr>
<td>118</td>
<td>teir, [— fford y differir mach, O, 85.</td>
</tr>
<tr>
<td>119</td>
<td>teir, [— fford y dygir yd by y tat, O, 129.</td>
</tr>
<tr>
<td>120</td>
<td>teir, [— fford y ymdieuiecha mach, O, 85.</td>
</tr>
</tbody>
</table>

**TRIADS.**

teir, [— aelwyt, 135].
— keluydyt, 58, [59].
— colofyn kyfreith, 16, 37.
— cont, 131.
— creith gogyfarch, 42.
— kyflauan, 125.
— kyfrinach, 137.
— dirwy brenhin, 123.
— fford y differir mach, O, 85.
— fford y dygir yd by y tat, O, 129.
— fford y ymdieuiecha mach, O, 85.
teir, — fförd y gwedir mab o genedyl, O, 129.
— fförd y llyssir tyston, O, 127.
— fförd y telir gwyalen ar y brenhin, O, 131, [134].
[— gaual, 137].
— gornes doeth, 130.
[— guarthur kelein, 137].
[— guarthur morwyn, 135].
— gwelí agheuawl, 25.
— gwraged, 126.
— hela ryd, 131.
[— marwtystolyaeth, 136].
[— notwyd kyfreithawl, 135].
[— ouer groes, 143].
— paluawt, 126.
[— pla kenedyl, 138].
— rwytt brenhin, 123.
— rwytt breyr, 123.
— rwytt tayawc, 123.
[— sarhaet kelein, 137].
— sarhaet gwreic, 127.
— sarhaet ny diwygir, 126.

tri, [— cheffredin kenedyl, 140].
— chehyryn canhastyr, 127.
— chewilyd kenedyl, 126.
— horn buelyn, 131.
[— chyfanhed gulat, 140].
[— chyffredin gulat, 134].
— da dilis diuach, 132, [134].
— datanhud tir, 48.
[— diwneb gulat, 135].
— dygyn goll kenedyl, 122.
— dyn adlyl tauodyawc, 130.
— dyn agynnyd eu breint, 128.
[— dyn awna gulat yn tlawt, 139].
— dyn awna sarhaet yr brenhin, 2.
[— dyn cas kenedyl, 140].
— dyn ny dylyir eu gwerthu o gyfreith, 132, [134].
[— dyn ytelirl galanas udunt, 139].
[— dyn ytelirl gueli tauawt udunt, 138].
— edyn, 130.
— enw righyll, 131, [134].
[— ergyt ny diwygir, 139].
— gwaet digyfreith, 130.
— gwanas gwayw, 125.
— gwassanaeth brenhin yr hebogyd, 17.
— gwerth kyfreith beichwęogi gwreic, 128.
[— gwg, 137].
— gwybydyeit, 54.
[— hela ryd, 133].
— hwrd, 132, [133].
— lle ny dylyl dyn rodi llw gweilyd, 130, [142].
<table>
<thead>
<tr>
<th>tri,</th>
<th>phetwar, 124.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lle yg kyfreith</td>
<td>phren, 117.</td>
</tr>
<tr>
<td>Hywel y mae prawf, 138.</td>
<td></td>
</tr>
<tr>
<td>llwgureic pan</td>
<td>phren ryd, 131.</td>
</tr>
<tr>
<td>enlliper, 93.</td>
<td>phriodolder, 54.</td>
</tr>
<tr>
<td>llydyn arbenhic, 76.</td>
<td>phryf, 131.</td>
</tr>
<tr>
<td>llydyn digyfreith eu gweithret, 130</td>
<td>ryw vreint, 54,</td>
</tr>
<tr>
<td>llydyn nyt oes werth kyfreith arnunt, 130</td>
<td>ryw prit, 53.</td>
</tr>
<tr>
<td>llysseu, 116.</td>
<td>than digyureith, 130.</td>
</tr>
<tr>
<td>mach ny cheiff yn dwyn y vechniaeth, 86</td>
<td>thawedawc gorsed, 125.</td>
</tr>
<tr>
<td>— meib, 127.</td>
<td>— yn diouredawc, [97], 121.</td>
</tr>
<tr>
<td>— meuyluehyant gwyr, 140</td>
<td></td>
</tr>
<tr>
<td>— mod yd holir tir a dayar, O, 53</td>
<td></td>
</tr>
<tr>
<td>— mod y serheir y vrenhines, O, 3</td>
<td></td>
</tr>
<tr>
<td>— mod y telir teithi buch, O, 71</td>
<td></td>
</tr>
<tr>
<td>— oet kyfreith y dial kelein, 122</td>
<td></td>
</tr>
<tr>
<td>— ofer llath, 126.</td>
<td></td>
</tr>
<tr>
<td>— ofer ymadrawd, 125.</td>
<td></td>
</tr>
<tr>
<td>— pheth adiffer dyn rac gwys dadleu, 138</td>
<td></td>
</tr>
<tr>
<td>— pheth a hawl dyn yn lledrat, 127</td>
<td></td>
</tr>
<tr>
<td>— pheth a tryrr ar amot, 138</td>
<td></td>
</tr>
<tr>
<td>— pheth a tryrr ar gyfreith, 131, [133]</td>
<td></td>
</tr>
<tr>
<td>— pheth ny at kyfreith eu damdwg, 131</td>
<td></td>
</tr>
<tr>
<td>— pheth ny chyfran brenhin a neb, 124</td>
<td></td>
</tr>
<tr>
<td>— pheth ny dygir rac gureic, 93</td>
<td></td>
</tr>
<tr>
<td>— pheth ny thelir kyn coller, 137</td>
<td></td>
</tr>
<tr>
<td>— pheth ny werth tayawc, 57, [59]</td>
<td></td>
</tr>
<tr>
<td>— pheth or keffir ar ford, 138</td>
<td></td>
</tr>
<tr>
<td>vcharned, s. 30.</td>
<td></td>
</tr>
<tr>
<td>[ucheluar, s. 104].</td>
<td></td>
</tr>
<tr>
<td>vchet, 56, 71.</td>
<td></td>
</tr>
<tr>
<td>vgein, n.a. — mlwyd, 45; — mu, 3. See deu; tri; ugeint.</td>
<td></td>
</tr>
<tr>
<td>ugeint, n.a. — (keinhawc), [66], 67, 70-1, [73], 81, [106].</td>
<td></td>
</tr>
<tr>
<td>vgeinheu, pl. 46. See buch; dec; deudec; deunaw; dwy; dwy uu; naw; oet; pedeir; petwar; tri; vgein; whe; whech; wyth punt.</td>
<td></td>
</tr>
<tr>
<td>vny, n.a. 37, 39-40, 43, 48, 51-3; [66], 68-70; [— aneueil, 64; — ardrychauael, 77]; — ardrychafel, 79; [— ardrychauel, 77]; — arglwyd, 55; — arpythec, 68, 70-2; [73], 81, [99, 107]; — — ariant, 82; — a phetwar vgeint, 34, [66], 67; — — ar hughie, [65], 67; — breint, [8], 23, 31, 36, 47, [61, 75, 101, 113], 124; [— breuan, 95]; — canu, 22; (keinhawc), 45; [— cryman, 94-5; — diuwyn, 62]; — diwat, [63], 89; — drychafel, 68; — dyd, 57, [64, 107], 128; — — a blwydyn, [96, 108], 117, 119;</td>
<td></td>
</tr>
</tbody>
</table>
— dyn, [64], 82, [96], 130; — ar pymthec ar huegaint, 3; — dyscl, [95]; — (etiued), 49; — gantref, 85, [100, 115]; — gerwyn, 56; — gyfreith, [109]; — gymbhwt, 31, 119, 122; — llaw, 32, 125; — lle, 121; — lllestreit, 95; — lliw, 105; — llwdyn, 84; — payol, [95]; — pren, 32, [142]; — (rantir), 55; — rwym, 56; — rym, 119; — troet, 83; — (troetau, 137); — weith, 18, 33, 57, [59, 101], 132, [133]; — weith, 34, 42, 68, [77], 79, 118, [139]; — wlat, 50, 69, 85, [109], 122, [141]. See oet.
Vnbeinyaeth Prydein, 22.
vrdeu, pl. — kyssegredic, 39; — efeiradaeth, 128.
vrdoilyon, pl. 121.
[vtygryn, pl. 138].

wastat, 32, 81.
weithon, adv. 36, [140].
[weugeint, 104]. See whe.
whaer, sf. 38, [93, 139]; — lladedic, — llorfrud, 38.
whioryd, pl. 37. See chwioryd.
wharthawr, s. 36; — blaen, 113; — ol, 36, [98, 113]; — tir, 36.
Whefrawr, [65], 67, 69-72, [73, 141]. See hanher.
[whegrwn, sm. 135].
weh, n.a. — bu, [9], 23, 44; — a weuegaint aryaunt, [9], 23, 33, 41, 44; — mu, [9], 23, 33, 44; — fford, 118; — gwyrr, 1; — ugeint, [9], 23, 31, 34, 43, 51, 55-6, [66], 67-8, 79, 90, [91, 94, 98-100, 102, 104-5, 109, 111, 113]; — aryaunt [9], 23.
wehe, n.a. — a petwar ugeint, 100; — ar huegaint, 70; — aryaunt a dmei athenyan dmei, 42; — keinhawc, 45, [65], 67, 69, 71; — chein- hawc kyfreith, 69; — a deu vgeint, 72, [73]; — eidon, 23, 89; — (torth), 56; — wytnos, [66], 67.
wechet, n.a. 37-9; — dyd, 123; — llloyd, 74; — weith, 72. See chwechet.
whibonogyl vynyrd, 17.
[whynglo, s. 107].
whythu, v. 40.
wy, s. 84, [110].
wyneb, s. 43. See brenhin.
[wynnebwerth, s. 93-4, 97, 134].
[wyryon, pl. 136].
wyth, n.a. — a deu vgeint, 34, [65], 67, 70, 72, 128; — ar huegaint, 70; — erw, 50; — gwanthwyl ar, 28; — geinhawc, 27, 69, 71, 81; — kyfreith, 20, 68, [76, 107]; — nos, [12, 66], 67, 122; — punt a phetwar vgeint punt, 42; — pyn- uarch brenhin, 65.
wythuet, n.a. 37-8, 40.

Y.
ych, s. 15, 18, 20, 35, 56, 70, 72, [73-4, 77], 79, [98, 108]. ychen, pl. 32, 58, [60, 108, 114]. See karr; erw.
[ychenawc, s. 134]. See achen- awc.
ycwhanac, 44; [ychwhanec, 113].
yf, v. 18; yuet, 69; yfno, 21.
INDEX TO WELSH TEXT

yghenawc, s. [64–5], 67. See achenawc.
ygat, sm. 125, [139]; — ka-deirawc, 117. ygneit, pl. [112]; — Hywel Da, [77], 80.
ygat lllys, 2, 4–6, [8, 10], 15–17, 21, 27, [64], 124, 126.
yneitaeth, s. 17. See pump.
ymadrawd, sm. 125.
ymandelw, v. 43.
ymaruoll, s. 2.
ymatteb, v. 125.
ymborth, s. 25, 32.
ymborth, v. 31; ymborthet, 28.
ymchoelo, v. 49, 58.
[ymdaeru, v. 64].
ymphoelir, 124.
ymphoel, s. 2.
ymphoeles, v. 60; ymhoelir, 124.
ymlad, s. 22, [136]; — ky-fade, 123.
ymlad, v. 85; ymladant, 58, [60]; ymledant, 58, [60].
ymlyceir, v. 47.
ymlwynt, v. 47.
ymrein, v. [96], 132, [133; ymreher, 98].
[ymrotho, v. 61, 96].
ymryru, v. 143.
ynuyt, 39, [139].
yr (= yr), 101.
yscar, v. 94; ysgarho, 141.
yscembrein, s. 72; yscembiento, 69, [74].
yseit, s. 26.
ysecol, s. 88.
ysecolheic, s. 1, 88, 128; [yscoel-
ysecolheic, 59]. ysclosheic, 58; ysclosheigyn, pl. — vrdolyon, 121; [— y lllys, 9].
ysceloheic, s. 58, [59].
yscyround, s. 28, 35, [75], 85, 118; — aghynefin, 84; [— trefgord, 74; ysgrybwl, 102].
yscub, sf. 30, 83.
yscubawr, s. 46, 57, [59], 84, [99; ysgubawr, 102. yscu-
yboryeu, pl. 136]. See brenhin; esgubawr.
yscwyd, s. 56.
yskylfarn, s. 22–3, 43, 89.
yscyuanawc, sf. [77], 80.
yscymundawc, 120.
ysgall, s. 116.
yspardwneu, pl. 21.
yspell, s. [111], 120.
yspelaw, v. 127; [yspeiler, 137]; yspell, 87.
yspell, s. 33; — mach, 85.
[ystrip syl, 142].
yssav, v. 113; yssan, 77];
ysser, [78], 80; yssset, 29;
yss, 82, [97; yssent, 76],
See hyys.
ytabyl, s. 57, [59]. ystableu, pl. 21.
ystauell, s. 5, [7], 22, 26–7, 34, 56–7, [59]. See brenhin; dryssawr; gwas; morwyn.
ystauella, a. 100.
ystalwyn, sm. [78], 80, 130, [140].
ystddwy, s. 107.
[ytstwic, s. — helyc, 107].
[Ystlwll, s. 110].
[ytstffyleu, pl. 101].
[yttowel, 107].
yt, sm. 28, 30, 82–4, [94, 98],
117–18, [139, 143].
ytlan, s. 84.
[yw, s. 107].
ywen, s. — coet, — sant, 104].